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THE LIBERATOR

☞ All men are born free and equal—with certain natural, essential and unalienable rights—among which are life, liberty, and the pursuit of happiness.

☞ Three millions of the American people are in chains and slavery—held as chattels personal, and bought and sold as marketable commodities

☞ Seventy thousand infants, the offspring of slave parents, kidnapped as soon as born, and permanently added to the slave population of Christian, (!) Republican, (!!) Democratic (!!!) America every year.

☞ Immediate, Unconditional Emancipation.

☞ Slave-holders, Slave-traders and Slave-drivers are to be placed on the same level of infamy, and in the same fiendish category, as kidnappers and men-stealers—a race of monsters unparalleled in their assumption of power, and their despotic cruelty.

☞ The existing Constitution of the United States is 'a covenant with death, and an agreement with hell.' NO UNION WITH SLAVEHOLDERS!

WM. LLOYD GARRISON, EDITOR.

OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN ARE ALL MANKIND.

J. BROWN YERRINTON, PRINTER.

VOL. XVI.—NO. 36.

BOSTON, FRIDAY, SEPTEMBER 4, 1846.

WHOLE NO. 817.

REFUGE OF OPPRESSION.

From the New York Herald.

ABOLITION INTERFERENCE WITH SOUTHERN RIGHTS.

If, indeed, the body of mortals called abolitionists [illegible] the officiousness of these misguided beings, who watch every opportunity to interfere with the family relations of our southern guests.

We have been particularly called to this subject by a letter published in an evening paper of this city, the substance of which is as follows:

'Mrs. Quitman, the wife of the former Governor of Mississippi, and now a brigadier general in the army, on service in Mexico, [illegible] proceeded from New York, by way of the Long Island Railroad, to Newport, and spent Saturday night at the Tremont House, Boston. [illegible] accompanied by gross misrepresentations, [illegible] and detained from her service. [illegible]'

The detachment of a favored servant from the [illegible] is, in our view, nothing less than a theft, and can be palliated by no abstract pleadings of human charity or honor. That a lady cannot visit the North, accompanied by a servant, without the latter's being tampered with by officious fanatics, is a disgrace to the State which allows the commission of a useless abduction for the mere gratification of selfish prejudice. The only effect that such conduct can have will be to alienate all brotherly feeling between New England and the South, and will put at a more distant day the time when emancipation may be practicable.

If it were of the slightest use to advise men destitute of the sense of common justice and hospitality, we would tell them that their own views might be better advanced among themselves, but no where else, by promoting general principles rather than committing personal depredations.

From the Boston Investigator.

SLAVERY AND ABOLITIONISM.

MR. EDITOR: I have a few thoughts upon these exciting subjects, that I should like to have published. I do not suppose they contain anything new, but being somewhat different in their nature from the views usually entertained, they may not be wholly devoid of interest; but, as my object in these questions, as in all others, is to arrive at truth, I would thank any one who considers me wrong in what I say, to endeavor to set me right.

Slavery is a necessary feature of civilization. As I use the term in its generic sense, I mean slavery of both kinds—white and black. To be still more particular, I mean the serfs, or white slaves of Europe, and the negroes, or black slaves of our southern States. These two classes of people have been made slaves by the force of adverse circumstances thrown around them by civilization. I must not be understood by this as advocating slavery, for I am as much opposed to it as the strictest abolitionist in the country; but what I mean is, that under such civilization as the world has had and has now, slavery was and is inevitable—just as much so, as wars and revolutions. The world of mankind can be no better from age to age, that what their civilization makes them; and what ever the defects of their social system in any particular age, these defects are unavoidable, because the institutions of the people can evolve nothing superior, and the defects must obtain until supplanted by a more excellent and enlightened general policy. Social evils are as unavoidable as the descent of the electric fluid. Both, however, may be guarded against in a good degree by experience and knowledge, but it is a mistake to suppose that, without this condition, either could be prevented from working bad effects.

We may lament that such and such evils exist; but here they are, and we could not prevent their coming. We all see, for instance, the evil of slavery—the evil to the slave himself, to the master, to the national character of the Republic, and to the cause of Democratic Government thoroughout the world. There is hardly a man, among us Northern people, of common discernment and reflection, but must be aware of the fact, that Negro Slavery in a Republic is a most humiliating anomaly, which ought not to exist a moment. What then? Why, abolish it? But it happens that there is another party to be consulted—the most interested party, too—the slaveholders. They do not regard slavery in the light that we do, because having lived all their days under the system, they have become familiarized to it, and see as little of its evils as our capitalists do of the evils of the factory system at Lowell, which Southern slaveholders think quite as bad, if not worse, than their negro slavery. Now, how ought we to go to work to abolish the factory system? For the answer to this question will show how slavery is to be abolished. Ought we to abuse the factory owners—call them all the bad names we can think of, and hold them up to public contempt? Would such treatment as this, be likely to convince them of their error, and lead them to abolish the present system? Certainly not; it would only render them more arbitrary and unyielding. Yet this is the way the abolitionists most commonly treat the slaveholders, and as might be expected, slavery continues, and will, so long as this course is pursued.

The tendency of the abolitionism of the present day is to perpetuate slavery. It proposes no rational, feasible plan of emancipation. It simply confines its operations to two things,—neither of which, though it succeed in fully accomplishing them, would ever benefit the condition of the slave a tittle. These two things are, the abuse of slaveholders, and the 'dissolution of the Union.' That I may not be thought unfair, I will here quote the language of a prominent abolitionist, Henry C. Wright, as I find it reported in a late number of the 'Liberator.' In a letter from England, Mr. Wright says, in speaking of our people and Union,—

'I am distressed for that guilty, infatuated people. There is a God, and his thunders sleep not forever. That Union must be dissolved; that Constitution torn to atoms, and scattered to the winds. Both have been an insult to God, and an outrage upon Humanity. That they must become the scorn and abhorrence of mankind is as certain as that a God of Justice and Omnipotence wields the sceptre of the Universe. Those who seek to defend that Union and Constitution, are fighting against God: ignorantly, I would fain believe, yet really, truly, fighting against God. I allude now solely to the pro slavery character of that Government. * * The Almighty God of justice and love is against that Union. It must fall, and Heaven and Earth will have cause to exult over its fall.'

Now this, which is a fair specimen of the present system of Abolitionism, is nothing but the raving and ranting of fanaticism. So far as it relates to Almighty God, it is entirely unmeaning; because, if a God of Justice is so much opposed to our Union and Constitution as is represented, he would probably have destroyed them long ago; but as he allows them to remain, the inference is, that he likes them a great deal better than Mr. Wright says he does. I allude to this religious cant, merely to observe that when a man undertakes to tell what God thinks or will do, concerning certain things, he makes himself appear very ridiculous.

But suppose Mr. Wright could be gratified in seeing the 'Union dissolved, and the Constitution torn to atoms, and scattered to the winds.' How is all that to free the slaves, especially when, by the dissolution, the States containing slaves would hold them still? Why, this foolish idea of dissolving the Union, can do nothing towards abolishing slavery; and so long as abolitionists persist in maintaining it, people will think, and with some reason, too, that *that* is what they are trying to accomplish, rather than the liberation of the slave. The abolition of the negro slavery that once prevailed in the North, was not effected by railing at the masters and threatening to dissolve the Union, nor will it ever be abolished at the South on that principle. It may perpetuate slavery, but by no possibilty that I am able to discover, can it abolish it. Let the abolitionists learn this serious truth before it be too late!

A LOOKER ON.

THE LIBERATOR.

REMARKS OF WILLIAM I. BOWDITCH, ESQ.,

At the Celebration of the First of August at Lynn.

[CONTINUED.]

In a Report made to our Legislature, March 6, 1839, among other facts, the following is stated:

'In 1836, MARY SMITH, *a native of this State*, returning from New Orleans, whither she had been in the capacity of a servant, *was cast upon the shores of North Carolina*. She was there seized and sold as a slave. Information of the fact reached her friends at Boston. Those friends made an effort to obtain her liberation. They invoked the assistance of the Governor of this Commonwealth. A correspondence ensued between His Excellency and the Governor of North Carolina: copies of which were offered for the inspection of your committee. Soon afterwards, by permission of the authorities of North Carolina, 'Mary Smith' returned to Boston. But it turned out, that this was not *the* Mary Smith, whom our worthy Governor, and other excellent individuals of Boston, had taken so unwearied pains to redeem from slavery. It was another woman, of the same name, who *was also a native of Massachusetts*, and had been seized in North Carolina as a runaway slave. *The* Mary Smith has not yet been heard of. If alive, she is now, in all probability, wearing the chains of slavery.'

I will give you one other advertisement from North Carolina, where 'slavery *as it exists*, is *not wrong*. It is taken from the 'Fayetteville (N. C.) Observer,' June 27, 1838:

'Taken and committed to jail, a negro girl named Nancy, who is *supposed* to belong to Spencer P. Wright, of the State of Georgia. She is about 30 *years of age*, and is a *lunatic*. The owner is requested to come forward, prove property, pay charges, and take her away, or *she will be sold to pay her jail fees*.

FREDERICK HOME, jailor.'

And *suppose* their *supposition* is *incorrect*, and that this poor woman does *not* belong to Mr. Wright—but, on the contrary, that she is *free*—how then will stand the case? A poor *free woman*—a *lunatic*—one whom *God* in his Providence has seen fit to deprive of reason—and one who accordingly *cannot by any possibility prove her freedom*, being arrested as a runaway, may be sold as a slave for life, in virtue of the laws of the Christian State of North Carolina! And this is *agreeable* to the order of Divine Providence!

But it may be asked what possible object can there be for purchasing a *lunatic?* As a chattel, of what *use* is an *insane* slave? Perhaps the following advertisements will solve the question. *Dr.* Stillman advertises in the Charleston Mercury, under date Oct. 12, 1838, as follows:

'TO PLANTERS AND OTHERS.—Wanted, *fifty negroes*. Any person having *sick negroes*, considered *incurable* by their respective physicians, and wishing to dispose of them, Dr. S. will pay cash for negroes affected with scrofula or king's evil, confirmed hypocondriasm, apoplexy, diseases of the liver, kidneys, spleen, stomach and intestines, bladder and its appendages, diarrhea, dysentery, &c. The *highest cash price* will be paid on application as above.'

A late PROSPECTUS of the South Carolina Medical College, located in Charleston, contains the following passage:—

'Some advantages of a *peculiar* character are connected with this Institution, which it may be proper to point out. No place in the United States offers as great opportunities for the acquisition of anatomical knowledge, *subjects being obtained from among the colored population in sufficient number for every purpose, and proper dissections carried on without offending any individuals in the community!!*'

3. Free negroes migrating into the State, under certain circumstances, may be sold into slavery for a term of years.

The Revised Statutes of North Carolina, c. 111. s. 65, provide that, if any *free* negro or mulatto shall migrate into the State, and on being informed of its unlawfulness, shall not in twenty days leave the State, he shall be liable to a penalty of $500; and on failure to pay that sum within the time allowed by the court, 'he shall be liable to be held in *servitude for a term not exceeding ten years, in such manner and upon such terms as may be prescribed by the court pronouncing sentence*.' If he pays the $500 and does not remove in twenty days thereafter, for every failure he is 'subject to the like penalty as is prescribed for a failure to remove in the first instance.' Sec. 67. If he is unable to pay the $500, and therefore is sold as a slave for a term of years, if he remains in the State after the expiration of his term of service 30 days, he is liable to the same penalties as in the first instance.

Such is the treatment to which a *free citizen* of Massachusetts might be subjected. But I do not complain of this Suppose a *free* negro is married to a *slave* in *Virginia* and she is sold to Bishop Ives of *North Carolina*. That such a case is possible is shown by the following advertisement taken from the 'Portsmouth (Va.) Times,' August 3, 1838:

'$50 dollars reward will be given for the apprehension of *my* negro man Isaac. He *has a wife* at James M. Riddick's, of *Gates county, N. C.*, where he may probably be lurking.

C. MILLER.'

Suppose this poor *free* man makes his way from Virginia to the door step of Bishop Ives, fondly hoping those whom God has joined no man may rightfully put asunder. He is taken from his wife and informed of this law, and if from poverty, sickness, or other cause, he cannot get out of the State in 20 days, he may be fined $500; and if poor and unable to pay that sum, he may be sold as a slave for a term of years!

That free negroes *are* sold under laws of this kind is proved by the following advertisement taken from the 'Baltimore Sun,' Dec. 23, 1838:

'FREE NEGROES.—Merry Ewall, a free negro from Virginia, was committed to jail at Snow Hill, Md. last week, *for remaining in the State longer than is* [illegible] *the law of* 1831. The fine in his case [illegible] $225. Capril Purnell, a negro from [illegible] is now in jail in the same place, *for a violation of the same act*. His fine amounts to *four thousand dollars*, and he will be sold in a short time.'

Now listen to what Gov. Comegys of Delaware says of these laws. It is an extract from his address to the Legislature of that State, Jan. 1839:

'*The case is widely different with the negro!* Although ordered to be disposed of as a servant for a term of years, *perpetual slavery in the South is his inevitable doom*; unless, peradventure, age or disease may have rendered him worthless, or some resident of the State, from motives of benevolence, will pay for him three or four times his intrinsic value It matters not for how short a time he is ordered to be sold, so that he can be carried out of the State. Once beyond its limits, *all chance of restored freedom is gone*—for he is removed far from the reach of any testimony to aid him in an effort to be released from bondage, when his legal term of servitude has expired. *Of the many colored convicts sold out of the State, it is believed none ever return.* Of course, they are purchased *with the express view to their transportation for life*, and bring such enormous prices as to prevent all competition on the part of those of our citizens who require their services, and would keep them in the State.'

Before Florida was admitted as a State, (Feb. 4, 1832) and while her laws were *completely* under the power of *Congress*, a law was enacted by which a *free* negro or mulatto, against whom judgment for *debt* was recovered, if the amount of the judgment was not paid in *five* days, might be sold at auction as a slave for a term of years; and under this law thus permitted to exist by *Northern freemen*, for a debt amounting to $70, a man was actually sold for the term of *ten years*' Jay's View, pp. 40, 41. And yet—fools and blind that we are here at the North—we are beginning to think that even *imprisonment* for debt is *morally wrong*.

These are *some* of the *legal* methods for making free men slaves. I have omitted all notice of free negoes who are kidnapped from the *free States*, because only those kidnapped in Africa or other *foreign* parts can be legally made into slaves. I make no mention of our free colored stewards taken from on board our ships, and sold as slaves, because, though such sales are perfectly *legal*, all here may be presumed to know the facts concerning them.

Such are some of the persons who may legally be held as slaves; and now let us consider what must be the *necessary* condition of a slave, because this condition is said not to be wrong.

Man is endowed with *reason* which it is alike his *duty* and his *right* to *improve*. He is endowed with moral faculties which also it is his duty and right to improve to the utmost of his power. To cultivate his reasoning and moral faculties as far as possible is the clear duty of *every* human being.

Now a slave is a man, and as such it is his duty, and he has accordingly a right to improve his mental and moral faculties—those faculties upon which all the highest happiness depends—as far as possible But by being a slave he is also a 'vendible commodity, and his master decides how far his mental and moral powers may be cultivated consistently with his remaining a 'vendible commodity' of *value*.

I do not intend to present to you the physical condition of the slave. I am willing to admit that every slave is well fed, clothed and housed. After this admission, the fact the undeniable fact, still remains, that the slave is, at the same time, a *man* endowed by God with a rational soul, capable and intended for improvement, and also is a 'vendible commodity.'

I maintain that at the South, the laws are such, that it is next to impossible for a slave to obtain any mental or moral improvement, worth the name. That such laws exhibit a *deliberate* and *well concerted plan* on the part of slavemasters to crush in the slave, from the cradle to the grave, all and *every* attempt to follow the dictates of the nature implanted in him by God. These laws reveal the case of a deliberate attempt to *murder* the souls of nearly 3,000,000 of our fellow-men! And if the deliberate murder of the *body*—the *casement* merely of the *soul*, is morally wrong—*can a deliberate attempt to murder the soul itself* be '*agreeable* to the order of divine Providence'?

The Revised Statutes of North Carolina (c. 34, s. 74,) provide that *any free person* teaching or *attempting to teach* any slave to *read* or *write*, the use of figures excepted, or giving or selling to a slave *any books or pamphlets*—if white, he may be fined not less than $100, nor more than $200, or imprisoned—if a person of color he may be fined or imprisoned, or whipped, at the discretion of the court, not more than 39 lashes nor less than 20 lashes. Chap. 111. s. 27. Any *slave* teaching or *attempting to teach* any other slave to read or write, the use of figures excepted, may be carried before a Justice of the Peace, and on conviction, *shall* be sentenced to receive 39 lashes on the bare back.

In *Alabama*, 'for any person to attempt to teach a *free colored person or slave* to spell, read, or write, the fine is not less than $250, nor more than $500'! Clay's Dg. 543, s. 24.

In *Georgia*, (Prince's Dg. p. 658,) If *any person* shall teach any *slave, negro*, or *free person of color* to read or write, either written or printed characters, or shall procure, suffer, or permit a slave, negro, or person of color to transact business for him in writing, such person, so offending, shall be guilty of a misdemeanor, and on conviction, shall be punished by fine, or imprisonment in the common jail of the county, or both, at the discretion of the court.—Penal Code of Ga. appr. Dec. 23, 1833, 13th Div. s. 18.

Similar laws might be produced from the other States, but these afford a fair specimen of the legislation on this point. You will observe that in *Alabama* and *Georgia* it is a penal offence for any person to teach even a *free* person of color to *read* or *write?*

In relation to the moral and religious instruction of slaves, the following laws present a fair picture:

The Revised Statutes of *North Carolina* provide, c. 111, s. 34, that It shall not be lawful *under any pretence*, for a *slave* or *free person of color to preach or exhort in public*, or in *any manner to officiate as a preacher or teacher in any prayer meeting or other association for worship*, where slaves of different families are collected together—and for each offence the offender may receive 39 *lashes* on the bare back.

In *Alabama* (Statute 1832, c. 8, s. 24) Clay's Dg. 545, s. 35, it is provided that *no slave* or *free person of color* shall preach, exhort, or harangue *any slave or free persons of color, unless in the presence of five respectable slaveholders.* The penalty for the first offence is 39 lashes, and for every offence thereafter, 50 lashes.

In *Georgia*, the act approved Dec. 23, 1833, s. 5, provides that No *person of color, whether free or slave* shall be allowed to preach to, exhort, or join in any religious exercise, with any person of color, *either free or slave* there being more than seven persons of color present, &c. &c.

The manifest object of these laws and the similar ones in other States, is to *prevent religious teaching* by colored persons, whether *free* or slaves. The master's fear evidently is, that if *free colored* persons should generally be the moral instructer of the slaves, and free colored persons, the parable of the good Samaritan will be explained too frequently,—and that doctrines will be broached inconsistent with the idea of the slaves, being vendible commodities. Accordingly the aim is to vest the religious teaching of the blacks in slaveholders, that is in *that class who have every interest in the world to keep the slaves in subjection.*

The following advertisement is taken from the 'Georgia Christian Index':

Preachers for the Slaves.—We think the instruction of the blacks in the south should be committed *wholly* to white men, and they should be *Southern* men, in whom the masters have confidence If the preacher is himself a *slaveholder*,* as are Mr. Jones and Mr. Law, they will command the *greater confidence*, and have access to the larger number of plantations.

This seems to me very much like vesting the instruction of the *lamb* in the *wolf*. However, as the fable tells us that it is possible even for a *wolf* to speak *softly*, let us examine the character of the religious teaching of slaveholders.

Mr. Samuel Brooke, (Slavery and the slaveholders Religion, p 35,) says that he has heard Dr. Brishbane state that on his visit to South Carolina in 1844, a slaveholder there told him that *religion* had done more for him with his slaves than *four waggon loads of cowskins.*

Cowskins are used to enforce *obedience* and *submission* to the will of the *master*. The *religious* instruction of the slaves which is so valuable, must produce the *same result in a more perfect manner*. This is that 'more perfect manner,' the *white* preachers teach the slaves *obedience* and *submission* to their *masters—as God's overseer's*, and the poor ignorant slaves are told that if they are *faulty* towards their *master, God himself* will punish them,' 'The *fear o' hell's* the hangman's whip.' *This* it is which is worth to the South Carolina Planter, *more than 'four waggon loads of cowskins.*'

* Several of the southern *Bishops* are large slaveholders.

[TO BE CONTINUED.]

SELECTIONS.

From the London Nonconformist of July 15

GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH OF IRELAND.

This ecclesiastical body commenced its sittings at Belfast yesterday week. Dr. Carlile, the Moderator for last year, preached the sermon.

THE SLAVERY QUESTION.

A fraternal letter from the Presbyterian Church of America, dated 'Cincinnati, May 25th, 1845,' in which occurs the following passage relative to slavery, was then read:—

You refer us to what you call an 'evil which has long disfigured our civil polity,' and submit to our consideration your resolution on the subject of slavery. We receive your communication on this subject with all the frankness and kindness which have dictated your whole letter. There is no disposition on our part, either to repel the counsel of brethren abroad, or evade responsibility and discussion, on this momentous question, at home.

We enclose to you a preamble and resolutions, which we have just adopted with nearly an unanimous vote, in which you will see that we are not contented to slumber amidst the evils connected with slavery, nor to shun investigation of our duty to the bottom. You are strangers, we presume, in a great measure, to the principal cause of the aggravations which attend domestic slavery in this country; such as the severity of particular laws enacted in the slaveholding States, and the extreme sensibility with which many of our fellow-citizens there refuse to receive advice and entertain discussion. That cause is, mainly, the vehemence and fanatical intolerance with which many, in what are called the Free States, urge on the south instant abolition, without regard to circumstances, conseqnences, or even warrant from the Word of God itself.

A long discussion then ensued relative to American slavery, and whether it was expedient to take any further steps on the subject. Mr. Nelson thought they should take a step in advance:—

The Church in America had been split into two parties, sixty-eight to twelve against the slave. The Assembly should send a letter of encouragement to those twelve who stood and stand out for the eternal and indefeasible right of every man to civil liberty, and read the Oracles of the grace of God. Was it their duty to stand by and see them overwhelmed? He trusted they would not think so. The question must be settled in some way. Slavery could not be continued, the church refusing two things to the slave, instruction and marriage.—'There was no other way,' said Albert Barnes, 'of preserving the slave in subordination,' but by denying him the Bible. What a thought, that slavery cannot be continued without denying the Bible to three millions of men! How dare he (Mr. Nelson) speak to his congregation of missions to India and the Jews, while three millions of immortal souls were, in America, denied the Bible by the Church's own voluntary act? Then, again, slavery cannot exist without refusing the celebration of marriage to the slave. How painful that no marriage can be celebrated between two of the first specimens of the human genus, but a corrupt one which may separate them at the *dictum* of the slaveholder.

Dr. EDGAR hoped that it would go forth to the world that they were one on this question, and will use every means to endeavor to exterminate the crying evil, root and branch [applause].

Mr. JOHNSTON said that men of Christian education had gone out from his neighborhood—they became possessed of slaves, and, when they attempted to get a Sabbath-school, to teach them to read the sacred word of God, they were threatened that they would be tarred and feathered if they dared to do so. Should not the Assembly testify, in their strongest language, against the awful evil? Let their resolution be a strong one and a good one, urging them to abolish the soul-destroying and God-defying evil.

Mr. GIBSON thought that they should not separate without giving instructions to the committee to forward to the noble twelve their full sympathy with them, and their determination, whatever may be the struggle in which they may be engaged, to own them as Christian brethren; and to point out to those who stood aloof and frowned on freedom that the moment that they considered remonstrance hopeless, the Assembly could not recognise them as such [hear].

Dr. STEWART did not care how far they went with the noble twelve, but they should not strengthen the remonstrance of last year, lest they broke the only cord by which they could exercise an influence for good over them.

Dr. CARLILE contended that if the Assembly saw that they were not to be operated on by remonstrance, they should then have nothing to do with them [hear].

Some discussion having taken place on the proposal to write an address to the twelve ministers of the General Assembly of the Presbyterian Church in America, who had been in the minority on behalf of the slaves, Mr. Gibson withdrew his motion.—The matter was finally handed over to the Committee, to which Dr. Stewart, James Gibson, Messrs. Barnett, Nelson, and Dobbin were added. The Committee are required to report at an early period to the Assembly.

FREE CHURCH DEPUTATION.

At the evening sitting, on Wednesday, Mr. Brydges and Mr. Macgill Creighton addressed the meeting as a deputation from the Free Church. The last speaker entered at considerable length into the question of receiving money from the slaveholding churches in America, and spoke with bitter asperity of the agitation of Mr. George Thompson in opposition thereto. He said that the Free Church would withstand, if need be, all popular clamors that would attempt to overawe her in the discharge of what she conceived her duty [tremendous applause].

Let these men pursue their violent methods for emancipation, but they should not interfere with others in the methods which they thought proper to adopt. The time might come when it would be their duty to quit communion with the Church of America; but, in the meantime, if the Free Church had not received the money she would have been guilty of an act of moral cowardice that would have made him (Mr. Creighton) ashamed of her [tremendous applause].

In the course of his invective against Mr. Thompson, he said:—

But who were the men that had become the accusers of their brethren? Who was Mr. George Thompson [cheers]? An eloquent and winning orator, to be sure; but the hired asserter of the rights of the slave, who had come across the Atlantic to calumniate, vilify, and falsify the Free Church [great cheering]. He (Mr. Creighton) had heard it from good authority that, when Mr. George Thompson was in the southern States of America discussing the question of abolition, he felt the place somewhat too hot for him [laughter], and, fearing for his personal safety, he had been taught that 'discretion is the better part of valor,' and made good the adage 'that one pair of heels is worth two pair of hands' [laughter, and loud cheers], or otherwise he had acted on Hudibrastic propriety—

'He that runs may fight again,
But he who is in battle slain,
Can never rise to fight again.'

[Loud laughter and cheers]. Yes; Mr. George Thompson deserted his post where the battle must be fought and won [cheers]; and, as a paid and hired agitator, entered into the wicked task of falsifying and belying the Free Church of Scotland [loud cries of 'Hear, hear'].

He gave the Assembly a word or two of advice:—

They did not know the resources of their own people. He held the established principle as much now as he ever did, although he thanked God that, under such rulers in religion, and under such a religious establishment, he was free; and he would say to the Irish Church, as long as you can hold the Government boon, keep it [cheers]; but if principle ever required them to reject it, they did not know the abundance that, out of the poverty of Ulster, might be made to flow to them [great applause]. He (Mr. Creighton) would say that the Irish Church was sair tangled wi' her endowment [applause]. And he certainly believed that, if ever she was compelled by a crisis in God's providence, or without a crisis, with respect to education, to make an appeal to the people, they would find that the preconceptions of their ability and willingness to give had been much underrated—that everything was above and beyond their expectations [hear, hear].

A vote of thanks to the Scotch deputation was then carried. Mr. Ferguson, minister of the Church of John Knox, London, then addressed the meeting as a deputation from England, and was followed by Mr. Spiers, of Stafford. After votes of thanks to these gentlemen, the meeting was adjourned.

From the Northern Whig, (Belfast, Ireland.)

ANTI-SLAVERY MEETING IN BANGOR.

On Monday evening last, July 13th, a most respectable meeting was held in the First Presbyterian Church, Bangor, to hear a lecture from Mr. Frederick Douglass, on the subject of slavery, and the duty of Churches to join in refusing Christian fellowship to slaveholders. The large place of worship was crowded by a most influential and attentive audience. The Chair was occupied by William Sharman Crawford, Esq., M. P. On the platform were the Rev. Messrs. Woods, Nelson, M'Cullough, Seymour, M'Intyre, Graham, and Mulhern; with Messrs. Staufield, Bell, and Emerson. The body of the house was filled by a large number of the neighboring gentry, and several ministers of various denominations.

Mr. SHARMAN CRAWFORD expressed his happiness at being called to preside over such a meeting, and for such a purpose, especially as he had listened, in other meetings, to his friend Douglass describing the evils of slavery—evils which he would take the liberty of saying, were not only disgraceful to the United States of America, but disgraceful to man. The most painful part of the condition of the poor slave was, that in proportion as his mind became enlightened by education or religion, his debased and sunk condition became the more intolerable; as his mind was elevated, his sorrow must be increased. He trusted that the day was not far distant when the atrocious system would be quite blotted out from among the human family.

The lecture of Mr. Douglass was in his usual eloquent and lucid style. He descrbied the evils of slavery as he had experienced them in his own person and life. He especially dwelt on the efforts which have been made by the abolitionists, within the last ten years. He enumerated the various Societies, their newspapers and lecturers, by which the people of the United States have been directed to observe the enormities which disgrace their civil institutions, and are such a plague-spot on their Churches. Owing to a question from some unknown individual in the meeting, the conduct of the Free Cherch, in lately sending a deputation to America, and receiving the money of slaveholders, and on their return, admitting them into fellowship, was severely animadverted on, and exposed. The audience testified their sympathy with the speaker, by frequent applause.

ROBERT J. BELL, Esq., Ballywooley, explained the duty of ladies, on the great question for which they had assembled, especially those who took an interest in the operation of missions. He reminded ladies that if a missionary attempted to preach the Gospel, he was in danger of being put to death, or, at least, of being tarred and feathered, among the so-called Christian people of the Southern States of America. He concluded his remarks by reading the names of twenty-three ladies of Bangor and neighborhood, moving that they be formed into an auxiliary Society to the Belfast Anti-Slavery Association of Ladies.

Rev. I. NELSON seconded the resolution, in a speech of great power and brilliant eloquence. He took occasion to thank the Ministers of the Presbyterian General Assembly, that at their last meeting in Belfast, the Rev. Thomas Smith, D. D., of Charleston, was not asked, according to the usual practice, to sit as a member of this Court, and join them in their deliberations. This fact, he said, fully made good all his most sanguine expectations of the firmness and faithfulness of the Presbyterian body in this country. The American Churches would see by the letter sent out in reply to theirs, that we are neither to be cajoled nor deceived by their labored and studied, but flimsy apologies for slavery. But especially would they learn, by the exclusion of Dr. Smith, that even when a native of our own town of Belfast becomes untrue to the great cause of freedom, we, as Churches, are determined, by refusing him admission to our Assembly, to settle practically and forever, our fixed resolve to have no fellowship with slaveholders.

JAMES STANFIELD, Esq., then read the names of the ministers who had attached their signatures to the resolutions, protesting against fellowship with slaveholders, which had been passed at a meeting in Dr. Hanna's Church, Belfast. He announced to the meeting the fact that he had always taken a deep interest in the struggles of the Free Church; and, though an Episcopalian, had contributed according to his means to assist the Free Church; but he declared that, as the deputation from that Church was now in Belfast, seeking assistance and subscription for a monument to the great reformer, John Knox, his answer, and the answer he would recommend to would be—send back the slaveholders' money which you knew to be stolen, and then we will give you subscriptions, but not till then.

The Rev. H. Woods having been moved to the Chair, a vote of thanks was unanimously passed to Mr. Crawford, for his kindness in presiding at the meeting; after which, the assembly separated.

RELIGION OF SLAVEHOLDERS.

At a recent Missionary Convention in Bangor, says the Bangor Whig and Courier, Rev. Dr. Anderson, one of the Secretaries of the A. B. C. F. M., remarked in regard to Polygamy, 'That after a full consideration of the subject, the Missionaries came to conclusion, that the sinfulness of polygamy was not so clearly taught in the New Testament as to make it a test for exclusion. It was, however, regarded by the Missionaries as a bar to holding church offices.' We would refer Dr. A. to Matthew xix. 5—9, '*Shall cleave to his wife, and they twain shall be one flesh*' 'It is observable, that Christ inserts the word 'twain,' which is not in the original institution, but which is added by the LXX, purposely, it seems, to obviate all misconstruction of his meaning.'

And with reference to the question of Slavery, Dr. Anderson said, 'Whether or not slaveholding, under the circumstances of the case, was inconsistent with piety in Indian communities, the Missionaries, who were excellent men, were better judges than we could be. (Why?) The rule of the Missionaries, which he thought a wise one, was to admit members on the simple ground of piety.' And that 'slaveholding is not necessarily inconsistent with receiving a man into the Church,—that it is not to be regarded as a disciplinary offence.'

In answer to inquiries, Dr. Anderson further stated that the Committee would *recall* a Missionary who would receive into the Church persons entertaining Unitarian, Universalist, or Mormon sentiments, even though they should consider them really pious persons.—*Union Missionary.*

THE SLAVE TRADE.—*Our late Consul at Rio, Mr. Gordon.*—The papers recently announced the pardon by the President of Captain Pendleton, condemned some time ago, for having been concerned in the African Slave Trade; also the acquittal of Captain Libby, at Portland, who was tried for the same crime. Both these individuals were prosecuted, we presume, in consequence of information communicated to the Government by our able and indefatigable Consul at Rio, Mr. Gordon. On what grounds or for what reason Mr. Gordon was suspended in his office, we have not heard. That his efforts to detect and expose the agency of American citizens and American ships engaged in the traffic for slaves, were very constant, vigorous and effective, we know. A mass of papers, containing abundant and conclusive evidence of the extent and atrocity of the traffic as connected with American vessels, and the countenance, to say the least, of American captains, was communicated, in compliance with a call from Mr. Adams, by the President to Congress, in the early part of the past session, *and laid on the table, but not printed.* These papers contain a great amount of evidence in relation to this Capt, Pendleton and the *Montevideo*, and several other vessels, (the *Gannecliffe* and *Sea Eagle* among them,) and very strong evidence of the guilt of several American Captains. The details of the voyages of these vessels from Rio to Cabinda, and also to the Delagoa Bay on the Eastern Coast of Africa, were taken by Consul Gordon from men under oath, who were on board these vessels, and much important information was elicited in regard to the prosecution of this abominable traffic, at these great marts in Africa. If these papers are not to be published, it is desirable that gentlemen of Congress should examine them, and give to the country the leading facts they contain. The slave trade is no subject for concealment or disguise. If American ship owners or American Captains will become allies of the notorious slave-traders of Brazil, if they will convey their vessels to the harbors in Africa contaminated with this traffic, and there, after all arrangements have been made for receiving on board cargoes of slaves, formally transfer these vessels to Spanish or Portuguese crews, and withdraw, while the slaves are actually coming on board, to a vessel prepared for their reception, and return, they should be exposed to public indignation. The testimony obtained by Consul Gordon, show that these things were done in several cases during the lest year, and afford information not only as to the points in Africa where the Brazilian slave trade is most vigorously conducted, but as to the means of its facilities and success. We *could* hope a pardon has not been extended to Captain Pendleton without some good cause. The crime for which he was condemed, is not one entitled to special clemency.

From the Canandaigua Repository.

CHARLES LENOX REMOND, a reputable colored man, from Massachusetts, addressed a large and respectable audience at the Baptist Church on the subject of Slavery, on Sunday evening. He aimed to show that the churches, and political parties at the North, were responsible for, and were lending their influence to sustain the institution of Slavery. Whatever difference of opinion there might have been, with the audience, as to some of the positions taken by the speaker, there was but one opinion as to the ability with which he defended them. His reasoning was forcible, and his eloquence of a character that would do credit to any public speaker.

☞ The calm and candid Editor of the Exeter News Letter, in reply to a querulous correspondent, thus speaks out on the subject of Slavery:—

'We have so long at the North spoken softly on the subject of slavery, that our friends at the South seem inclined to insist that we shall not speak upon it at all. To such silence we cannot submit. The use of the gag can no longer be tolerated—certainly not in New England. Our thoughts are free, our speech is free, and our pen is free. And thought and speech and pen are becoming every day more excited, more bold, and more active in the cause of freedom and the rights of man.

If our correspondent is too sensitive to hear or read without agony the condemnation of slavery, as in direct opposition to the laws of God and humanity, he must shut out, with the literature, the philosophy, and the religion of the world, not only the periodicals of New England, but of all civilized nations, and the very charter of his own salvation.'

Man-Catching.—We learn that a Southern police officer entered a factory in Roxbury last Friday, and made a *grab* for a young colored man, who thereupon fled for life. He escaped, but it is said the slave-taker succeeded in securing two or three fugitives from bondage.—*Boston Bee.*

☞ The letter of the Hon. Nathan Appleton the Boston Whig, and the editor's reply, are significant items among the signs of the times. They follow.

LETTER FROM THE HON. N. APPLETON.

To the Editor:—

In the Daily Whig of 1st inst., I find my name repeated through a column and an half of matter, the whole object of which purports to be, to make it appear that this humble individual was the cause of the removal of the United States troops from Corpus Christi to the Rio Grande, and of course of the war with Mexico.

Heaven bless us! Is this in joke or in earnest? Is your facetious correspondent indulging his fancy in a playful romance, or in brooding over slave power and the evils of slavery, has he himself fallen into bondage to one single idea? I will not decide. The article is elaborately written, and has all the air and manner of sober belief.

But what is the ground-work for this hypothesis? In November last three gentlemen addressed to me a written communication, with their signatures attached to it. They asked my co-operation in certain measures relating to the admission of Texas. They asked me to furnish funds for the circulation of certain printed addresses and circulars of which they enclosed me copies.

At this time the act admitting Texas into the Union had passed both Houses of Congress and become a law. The only condition was, that her Constitution should conform to the constitutional provision.

In the mean time a new Congress had been elected with an immense majority, as was well known, in favor of the admission of Texas. Under these circumstances, I considered the attempt to prevent the annexation of Texas, by petition, as futile as would be the attempt to roll back the current of the Mississippi. I was not disposed to be a party to it.

Among the papers which I was asked to assist in circulating, was an address intended to be sent to every clergyman in the country, urging them to devote one Sunday at least to the discussion of this political question. I could not think favorably of this proposal. But the contemptuous manner in which the Constitution of the United States, the bond of our national union, was sneered at, in one of the circulars, gave me unmingled disgust.

The gentlemen who addressed me the note were personal friends whom I highly esteemed. They requested me to give them an answer. In common courtesy I was bound to do so. I sent them the letter to which your correspondent attaches such immense importance. I regretted to see my friends playing into the hands of the *disunionists*, the party whose political course had, as I believed, brought Mr. Polk into the Presidency and Texas into the Union. I stated my reasons for declining to act with them. But it was a private letter. It expressed my own opinions. I spoke only for myself. I consulted no one. How then came this dangerous letter, this '*thunder clap*,' published? *The parties to whom it was addressed themselves published it*, not without comment, but without consulting me at all. If the letter was the immediate cause of the aggression upon Mexico, are not the publishers as much in fault as the writer? It was not written for publication. It was written purely and solely for the consideration of friends, not without the hope of influencing at least one of them. These friends have sent it forth on the wings of the wind. They now complain of the mischief which it has done, and characterise it as a 'demonstration' of Mr. Appleton. Did they not perceive its character? Were they not aware of its dangerous tendency?

I have not however the vanity to believe that this simple letter had any effect whatever on public affairs. Your correspondent would seem to infer that it prevented remonstrances being made to Congress by about 780,000 persons; an effect truly magical. It contained in fact no other talisman but a few simple truths; truths common to a vast majority of the community. It was the feeling of these truths in the heart of the country which disappointed the movers of this agitation, and not their appearance with my signature attached to them.

I confess that I have always considered the Union of the States as the palladium of our safety, the only ark of security. To this opinion I have held through good and through evil. I hold to it still. Notwithstanding the Texas iniquity, notwithstanding the Mexican war, notwithstanding the destructive tariff of 1846, I still cling to the Union of the States. All the evils of bad legislation and bad administration are light, in my apprehension, compared to those which must inevitably flow from a disruption of the States.

I am not disposed to newspaper controversy; but whether your correspondent was in jest or earnest, I have thought thus much due, to set this matter in its true light before your readers.

N. APPLETON.

August 8, 1846.

MR. APPLETON.

It gives us great pleasure to receive from the Hon. Nathan Appleton, the communication which will be found in another column of this day's paper. He has a right to be heard in any matter in which he thinks his own position has not been set in a true light by our correspondent on the slave power. In all questions that may arise between them, we shall take care not to interfere. But there are some matters of fact alluded to by Mr. Appleton which, unluckily, we do not remember precisely in the way he does, and as they have a most serious bearing upon the position he thought fit last winter to assume, and now endeavors to justify, he will surely not find fault with us if simultaneously with the publication of his view we also give our own.

In October last, at a public meeting held at Cambridge, without distinction of party, a committee of forty gentlemen, representing all parts of the State, was appointed for the purpose of endeavoring to rally as much as possible of the public sentiment of the Free States in general, and of Massachusetts in particular, in opposition '*to the admission of Texas with a Constitution directly perpetuating slavery, into the Union*.' This is what Mr. Appleton calls '*the attempt to prevent the annexation of Texas, by petition*.' The public must judge whether in this representation he even approaches to accuracy.

In November last, at a meeting of the General Committee, it was agreed that sub-committees of three should sign circulars prepared and printed for the purpose, requesting of all distinguished gentlemen as were known or supposed to be *hostile to the perpetuation of slavery*, such co-operation as in their generosity they might think proper to give. It is one of those *printed* circulars signed by three persons '*for the committee*' of forty, which Mr. Appleton now designates as 'a *written* communication by three gentlemen,' just as if he meant to convey the idea that it was a private letter.

Mr. Appleton is altogether too modest. He seems to forget that in the great and critical Congressional contest between the commercial and the manufacturing interest which took place in Boston, in 1831, he was the victorious representative of the latter. He does not remember that he was the grand compounder of the Tariff of 1842, nor that if we look the country over, it would be impossible to find a more living embodiment of the cotton manufacturing policy than himself. As such it was impossible that the Committee should overlook him. They addressed to him a public letter intended to draw out a public reply of some kind or other. Mr. Appleton now says that he did not so understand it, and that his answer was intended to be private. That answer, whatever it may be called, is on record, and will speak for itself. Although we give entire credit to the affirmation of the gentleman as to his view of its character, we must yet be permitted to think that the three members of the committee to whom it was addressed, and who were bound to give some report of their doings, were not without justification, in the language of the paper itself, for construing it differently, and for submitting it to the judgment of the General Committee.

It did so happen that there had been some discussion in the general committee upon the disposition supposed to be entertained *towards slavery* by leading gentlemen in the manufacturing interest. Doubts had been thrown over their sincerity in opposition to the annexation of Texas, by persons politically unfriendly to them. These doubts were treated as unjust by those members who had been in the habit of acting with them. It was for the sake of proving them so, that gentlemen known to be personally and politically favorable to them, were directed to communicate with Mr. Lawrence and Mr. Appleton. They did so, and they received almost at the same moment negative answers from both. Awkward as it was, they had no alternative other than to report the fact to the General Committee. A majority of that committee ordered that the answers should be published, in order that no misconception should exist in the public mind as to the position of these gentlemen. And regret it as the friends of Mr. Appleton might, they could not help admitting that his letter threw *more than a doubt* upon his lukewarmness in the whole contest with slavery from the beginning. In assuming as he did that it 'was questionable whether the abolition movement is reconcileable with duty under the existing Constitution,' he at least made it questionable whether his opposition to the annexation of Texas on the slavery ground ever had any solid foundation. It certainly released him from all obligation to persevere, in conjunction with the Committee, in resisting its admission as a slave State. But it also made it incumbent upon them to publish his objections to the world. Against the course which the gentlemen thought it fit to adopt, very certainly no one had a right to object. But the Committee could not avoid placing upon it the construction which they did, and which the public generally confirmed. It was regarded as the manifesto of the manufacturers of the Whig party, anxious to withdraw the Tariff of 1842 from all identification with the abolition of slavery. We have yet seen no reason to doubt the correctness of that view. Mr. Appleton gives none in his present communication. His insinuations of a spirit of disunion in the proceedings of the Texas committee, are as gratuitous as they are unfounded. The gentlemen who communicated with him were as little likely to be guilty of bringing on a disruption of the States as he, although they might perhaps have fewer pecuniary reasons for opposing it. And the solicitude which he confesses to have had to save *one* of the number from the dangerous company that was around him, although it may do honor to his heart, cannot certainly be regarded by the other two gentlemen as doing much credit either to his civility or to his judgment. The first is a small affair, but as to the latter they will now challenge Mr. Appleton to put his finger upon one act or one word of their's throughout that whole transaction, which will not well compare in patriotism with the very best public act he ever did in his whole life.

'But,' says Mr. Appleton, 'a new Congress had been elected with an immense majority, as was well known, in favor of the admission of Texas. Under these cirumstances, I considered the attempt to prevent the annexation of Texas, by petition, as futile, as would be the attempt to roll back the Mississippi.' But that very same Congress had been elected in opposition to the Tariff of 1842, a mere money question of no more consequence in contrast with the other, than a gnat is to an eagle; and yet, Mr. Appleton did not think it like attempting to roll back the current of the Mississippi, to spend time, and labor, and talent, not to speak of money, in continuing down to this time his opposition to the repeal of that measure.* In our opinion, he missed his way when he went after Bundelcund and Secretary Walker. The result has proved that the only chance to have saved the Tariff, was to keep out Texas. Mr. Appleton preferred to give a greater sluice to that river current, and the flood has effectually drowned his 'one idea' and darling measure. Those who thought they worked for *him* as well as for themselves and their country, in their efforts of November last, having nothing in the way of omission with which to oppress themselves, now wash their hands of the consequences of what, in their eyes, seems not altogether unrighteous retribution.

In conclusion, we must, in spite of the modest incredulity not unbecoming Mr. Appleton in speaking of the effect of his own labors, persist in the expression of our convictions that his Texas letter did contribute, both directly and indirectly, to strengthen the confidence of the administration in pursuing the policy which has led to the Mexican war and to the fall of the protective system. We will go even farther than this, and affirm our belief that a repetition of many such will be more likely to make a majority of the people rejoice in Free Trade than all the arguments of all the slaveholders put together. Not that we would join in such a feeling. But when a gentleman of such standing in the cotton manufacturing interest as Mr. Appleton, insults the founders of the Constitution so far as to maintain that 'it is questionable whether the abolition movement is reconcileable with duty under it,' we are driven to the conviction that he is not a safe guide in the construction of his neighbor's duties either to his country or his God. We unhesitatingly abjure the school of *such* truths moral and political, be the 'feeling of them in the heart of the community' what it may.

* Extract from the pamphlet of Mr. Appleton, entitled 'What is a revenue standard?' and circulated gratis by hundreds and thousands *since November last*.

'However false and absurd, this is the *cry* which is expected to break down the Tariff, and there is little doubt it will succeed; for the party have set up the *cry*, and they have decided majorities in both branches of Congress.'

From the Norfolk County American.

THE NEW TARIFF.

New-England—money-making, penny wise and pound foolish, degenerate New-England—will suffer. We rejoice to believe it. New-England has bowed low for gain; she has crawled and buried herself in the dust of humiliation, in order to increase her per centage of profits, until at last her abject prostrations have invited as well as deserved punishment. The punishment has come, and it is a glorious consolation.

If it is said that the Whigs will suffer, we reply, that, as a body, they deserve to suffer as much, and perhaps more, than any other class. The Whigs possess most of the wealth and intelligence of the country, and they might govern the country, were it not that they will, at any time, sacrifice the chances and hopes of the future for the sake of immediate gain. They will compromise their principles and their liberties, not for spoils, but for the profits of trade. They will never properly discharge their political duties unless under the spur of hard times. Amid plenty and prosperity they forget that exertion is as necessary to hold, as to acquire, and, therefore, Whig victories on a large scale never succeed each other. A penniless, loathsome and miserable race in the free States, combined with a small but powerful band of slaveholders, have, through the cowardice, indifference, blunders, and grovelling dispositions of the Whigs, succeeded in wielding the powers of the government for more than forty years of the present century. This has been done, too, while all the ordinary means of victory, such as wealth, majority of numbers, social influence and education, have been in the hands of the Whigs. All the evil effects of the new tariff bill will be richly compensated, if the Whigs are taught to be ever watchful of their duties in prosperous as well as adverse times; if they shall learn, what our puritan pulpits too seldom teach, that to league with the devil is a losing business; if they shall at last find out the *source* of all their troubles, and hereafter be willing to 'carry the war into Africa.' The destruction of the Tariff of 1842 affords us ground to hope that some of these lessons will be acquired by the Whigs of the North, and this hope is a great consolation.

It is with sincere joy that we announce that Abbott Lawrence and Nathan Appleton will suffer. They will not suffer much in pocket—for men of their wealth can make money more rapidly in 'hard times' than in 'easy times'; they will suffer in mind. Lawrence is excessively vain, and Appleton is proud, and they both put forth all their powers, without regard to conscience or liberty, in order to save the tariff of 1842, and they failed. The balloon of Mr. Lawrence's vanity was made suddenly to collapse, and Mr. Appleton's pride of opinion was condemned to a fall. We are glad of it. Had we been told, when these gentlemen, controlling, as they did, the Boston press, gave out, that it was better to cease opposition to Texas, in order to propitiate the powers of slavery in behalf of the tariff, that, enfolded in the bloody robes of that incarnate and mighty curse, was concealed the very power, without which the tariff could not be destroyed, we should not have believed that so direct a retribution, for evil doing, would be displayed for instruction and warning to the people of this generation; but now that we behold it, we hail it as significant of Omnipotent watchfulness, and can derive from it a consolation superior to all the misfortunes which will follow the enactment of a free trade tariff.

From the same.

MR. WINTHROP'S WAR VOTE.

The Boston papers dislike to attack Mr. Winthrop openly for his vote in favor of declaring war against Mexico, but they sometimes give him a stab, indirectly, that cannot but prove disagreeable. The following is from the Atlas:

'Let the present unjust, unnecessary and wasteful war against a weak and distracted republic—a war of invasion, aggression, rapine and plunder, unworthy of a Christian nation, and disgraceful to mankind, be held up and exposed in all its damning reality. Let the PEOPLE of Maine be made to know that their present rulers are squandering away more than THREE MILLION DOLLARS a week to carry on this accursed war for the perpetuation and extension of HUMAN SLAVERY—to spread the curse of this institution over the fairest land of God's blessed sun, which is yet unstained with its abhorred and polluting presence.'

This war, so justly characterized by the Atlas, was declared and is sustained by Robert C. Winthrop, the Representative of the Boston district in Congress. Whatever of guilt attaches to the authors of 'this accursed war for the perpetuation and extension of HUMAN SLAVERY,' is equally and willingly shared by Mr. Winthrop. He not only justifies his first vote, but promises to lend himself, and all the money of his constituents, to the service of Polk, for the purposes of its future prosecution.

From the American Citizen

ABOLITIONISM RETARDING EMANCIPATION.

It is said that the anti-slavery agitation in the North has thrown back the cause of emancipation in the South, and the South are not now prepared to hear the truth on account of this agitation.

A few facts will show that the South were no better prepared to hear the truth before the anti-slavery agitation in the North, than they are now.

More than forty years ago, Father Gilleland established a Sabbath School in North Carolina, to teach the blacks to read the Word of God. It was disbanded by the slaveholders. About thirty years since, Mr. John Rankin commenced a similar school near Lexington, Ky., which was soon broken up by an armed band of slaveholders. Some eighteen years ago, some of the members of the Strawberry Plains Church, East Tennessee, commenced instructing the colored people to read God's word. In a few months it was broken up by slaveholders. About twenty years since a theological student, by the name of Hill, made in East Tennessee, a few anti-slavery addresses. The surrounding country became so excited that for some time he dared not go out of the institution for fear of his life. About eighteen years ago, a young minister by the name of Eagleton, preached a sermon against slavery in East Tennessee. For this his Presbytery took away his license to preach, and refused to return it again until he pledged himself not to preach any more against slavery. All this occurred where slaverr is found in its mildest form. Many more might be given, but these are sufficient to show that the Southern mind was no better prepared to receive the truth before the anti-slavery agitation in the North than they are now. The fact is, the South has not been so well prepared to receive the truth respecting slavery for the last forty years as it is now. There are more decided anti-slavery men now at the South, and more is now doing to Anti-Slavery principles in the slave States, and these principles are better received than at any other time, as might be proved by almost any amount of facts.

COLONIZATION AND ITS ADVOCATES.

At the 12th anniversary of the N. Y. State Colonization Society, lately held in the city of New-York, the Rev. Mr. Winans, of Mississippi, and Rev. Mr. Slicer, of Baltimore, (a couple of pious and reverend robbers,) fired some heavy pieces of artillery against the abolition 'fanatics' of the North. The Reverend Doctor Parker, of Philadelphia, also discharged a small blunderbuss in the same direction—to prove his claim, we suppose, to the title of D. D.

It used to be said, eight or ten years ago, by the orators and organs of the Colonization Society, that they had no wish or intention to interfere with slavery—they only desired, if masters at the South saw fit to emancipate their bondmen, to furnish them a passage to Liberia, and a home there—that was all. But now the tune is changed. The pious thieves above named, in their speeches at the anniversary meeting, exulted loudly in the prospect that the Colonization scheme would 'wipe from the soil of America every speck of the pollution of slavery'!

The knaves are getting their eyes skinned; they begin to see that emancipation *must come*, and that speedily; and they would like to give the credit to that old Colonization harlot, who is entitled to nothing save the public execration for the impediments which she has placed in the way of freedom. But hear the *Reverend* Mr. Winans of Mississippi:

'The door that had been shut by the misjudged efforts of the Abolitionists is again opened; and the South is beginning to understand that *Abolitionists* are not the North or the East, but a little fraction, a few fanatics, who dare not look the truth in the face, and who are the enemies of every scheme that has wisdom and prudence to recommend it.'

The author of this foul and lying imputation is the same smart and famous gentleman who in the late Methodist General Conference *defied any one to prove that Slavery was wrong!* We fling back his falsehood and impudence into his brazen front, and tell him that the land-pirates of the South (including the reverend 'wolves in sheep's clothing') are the villains 'who dare not look the truth in the face.'—*Herkimer Freeman.*

Romish Abolitionists.—The Universal German Gazette states, that since the Pope addressed an apostolic letter to the Sovereigns of Christendom, inviting them to abolish or soften the rigors of the slave-trade, some nuns had gone to Cairo to procure by purchase, the freedom of Ethiopian women. Forty of these women, redeemed from slavery, had recently arrived at Rome. They are to proceed to Chambery, in Savoy, where they will receive a Christian education.

The Cuba Bloodhounds.—The Indiana Freeman has a short paragraph about the bloodhounds which were *attempted* to be used to hunt down the Florida Indians. Attempted, we say, for they wouldn't follow the trail; either their scent was not so keen as that of the U. S. Government, or else they had more humanity. By whose recommendation, think you, these Spanish dogs were introduced? *By reccommendation of* General Taylor, '*that noble officer*,' as Dr. Bailey calls him.—*A. S. Bugle.*

A Lying Party.—A correspondent of the Cincinnati Herald, writing from Highland county says, 'The Liberty party has been lying almost dormant.' We don't know how Liberty party has been lying there, but in some parts of the State it has been *lying quite actively*.—Ibid.

☞ There is an evidently increasing discontent among all parties in the free States, at the constant overseerism which slavery exerts in our nation.—We see that even the Worcester Palladium, one of the most inveterate Locofoco papers in this State, ventures so far to reflect upon the unjust and partial course of its own party at Washington, in the distribution of national favors and Government patronage, as to say of the appointment of R. J. Ingersoll, of Connecticut, as Minister to Russia, '*We like to see an appointment of this kind come to the North* occasionally.'—*Salem Register.*

FLOGGING IN THE BRITISH ARMY.

Lord John Russell intimated last night, that the Duke of Wellington has taken 'the question of military flogging under his consideration.' Rare news this! His Grace entered the army about sixty years ago. In 1787 he became an ensign in the 73d Foot. In 1846, after thirty years peace, the Field-Marshal takes military flogging under consideration. This should not be lost on the party drawing up the inscription for the new statue. It would look well in the catalogue of his exploits, particulraly by the light wherewith posterity will peruse that document. The thing might be delicately brought in something after this fashion, in the list of his captures:—'Seringapatam taken, 1799; Badajos taken, 1811; Ciudad Rodrigo taken, 1812; St. Sebastian taken, 1813; Corporal Punishment taken —into consideration—1846.' But some natures are somewhat sluggish in coming to maturity. There's the proprietor of the Colloseum, for instance, calling all the world to go and look at his Mexican aloe, which is said to be very near going to do what people believe it does only once every hundred years, namely, to blow.—This last blow on the duke's trumpet is for something that should be pretty nearly equal, on the score of antiquity, to the flowering of the American plant; and the *greenness* of his Grace's laurels, *apropos* to the same, by no means betokens a healthy longevity for this final heroic chaplet.

[*Cor. Liverpool Albion.*

From Nauvoo.—The 'Saints,' at the last advices, were represented to be sleeping with arms in their hands, ready to make a deadly resistance at a moment's warning; and the antis were preparing to march upon their acknowledged enemies. So we may expect to hear of another bloody massacre of these deluded people in a day or two, as the anties appear bent on driving them beyond the borders of the Mississippi, at all hazards.

THE LIBERATOR.

BOSTON, SEPT 4, 1846.

☞ Until further notice, letters and communications for Mr. Garrison must be addressed to him, to the care of George Thompson, Esq., 6 Waterloo Place, London.

THE DIVISION OF TEXAS.

We are glad to hear that they are already agitating the question of dividing this State in two, at the River Brazos, for the purpose of erecting a new Slave State. If *one* Texas be good, two are better. If the influences of the 'lone star,' now the lord of the ascendant, be sweet, sweeter far will be those of the *Gemini*, the twin stars, that will soon rise upon our political horizon. Happier yet will be our condition when our new treasure shall have been divided and subdivided to its utmost capacities, and like the anomalous *polypus*, (which might in every sense be taken for her emblem,) shall have seen every fresh slice become a separate existence, and a new constellation of many stars shall shed its selecte[illegible] ences upon our destinies! Happiest of [illegible] a yet newer galaxy shall glow in the firm[illegible] our national flag, over the area of [illegible]dom which shall enclose the Calafornias and Northern Mexico in its embrace!

This application will of course be granted. And why not? Texas is the youngest and the favorite daughter of Uncle Sam,—the child of his old age. And it is notorious to a proverb that such children are always indulged in all their little whims and caprices. She has already been allowed two representatives for a population which would, on the scale of justice measured out to her elder sisters, have entitled her to only a fraction over half a one. All the terms of adoption were such as were thought to be agreeable to her. Her little fancies and wishes have always been consulted, and why should they not be, now?

And, besides, it was always understood that the lands which she brought with her as her dower, to which she had in her Spartan childhood helped herself from the possessions of her neighbors, were to be divided to portion off future daughters of our adoption, as their help was wanted. It was an understood part of the bargain that her soil was to furnish uncounted Senators and Representatives, both of the persons who vote in person, and of the 'other persons' three fifths of each of whom have the privilege of voting by proxy. And it is time for the first fruits of the crop to be gathered. Forty States of the size of Massachusetts, if we remember aright, may be carved out of the territory of Texas proper. Eight senators, with a corresponding *tail* of representatives, would make a very pretty addition to the body-guard of our Sovereign Mistress, who sits enthroned at Washington. The two senators she sent last winter were able to kick over the Tariff of the North. Two more next winter, and so on in a constantly increasing ratio for ten or twenty years to come, what may not they be able to do with whatever the North is pleased to fancy the relics of her rights and interests?

There will be no serious opposition to the division of Texas, or to the admission of the Californias or of any portion of Mexican territory that may stick to our fingers after the war is over. The northern Whigs, as a party, sold themselves to Slavery, in the hope that she would throw them the Tariff—that long-contested bone of contention—as the reward of their withdrawal of their opposition to Texas. And like most people who sell themselves to the Devil, they have not got their pay. There is every reason to hope that the expansive patriotism of the Representative of Boston in Congress will have ample room and verge enough to revel in; and that his loyalty to 'the Union, however bounded,' will be put to its speed to keep up with our receding frontier. And Messrs. Appleton and Lawrence may find that it is indeed 'too late' to keep the fingers of Slavery from meddling with their cotton webs.

Such a mistake as that of the leaders of the northern Whigs (a *mistake* which in morals would be called by the ugly name of a *crime*) is one which they that commit it rarely or never recover from. Sleek and comfortable themselves, combining the respectabilities of wealth and of piety, they were not ready to make the resolute stand which could alone drive back their desperate antagonists. They bargained away their souls to their arch-enemy, and though he has cheated them of the consideration they hoped for, he is by no means willing to let them have the article they parted with back again. And this is an emergency that calls for all the soul hat one can muster together.

The deliverance of the nation was at one time in their hands. Though in a minority in the councils of the nation, they had the control of States enough to have stayed the destruction that was hastening upon them. The single State of Massachusetts, had she thrown herself upon her reserved rights, and declared that she *would*, as she had declared she had a *right* to do, consider the Union dissolved, and act accordingly, if Texas were annexed, could have rolled back the advancing tide of tyranny, and bade its proud waves be stayed. But dividends were dearer to the leaders of her dominant party than rights, and the competition of foreign operatives more to be dreaded than the aggrandizement of the slave Power. The pass might have been maintained, but Mr. Lawrence was no Leonidas. The golden moment was suffered to escape, and the hordes of slavery rushed in and possessed the land.

Such an opportunity is seldom offered twice to the same men. And if it were, the consciousness of having been false before, would disarm them of their true strength. A soul is a very important element of a man or of a party, and it is a sad blunder in either to lose it. It does not seem to be much, at the time in the presence of the temptation; as Peter Schlemihl thought his shadow of little account along side of Fortunatus's purse. But as Peter found the loss of his shadow a perpetual torment to him, so does a man or a party never recover from the loss of whatever soul they might chance to have. The 'tide in the affairs of men' served admirably for the Whigs, had they but availed themselves of it. But they missed it, and it waited not for them. They were content with the fortune they had, and were afraid that it would not bear them on to any thing better than they had got. And so it receded, and left them high and dry in the mud.

It was a fearful crisis while the admission of Texas trembled in the scale of Destiny. An opportunity was offered for a successful resistance to the ultimate triumph of Slavery. It was felt to be a desperate game by the South itself. It was a trial of the temper and character of the North; and a test of its willingness to submit to the usurpations of the South. But the existence of Slavery, and the political ascendency of the slaveholders, depended on an enlargement of its domain, and it went into the conflict with a good will. We most religiously believe that the slaveholders would have relaxed their hold upon Texas, had they believed that they must choose between her and Northern alliance. But they found that they could have both. The vaporing of Northern legislators and Northern Congress-men all ended in smoke. Learning wisdom by this experience, they now demand that they have twice what they asked at first. Like a bully in a gambling house, having tried their men, they now insist upon the stakes being doubled, after they have won the game by foul play.

They will have their wish. There is not spirit enough in any party, as now organized, to offer successful resistance to any measure they may demand. They may carve Texas 'like a dish fit for the gods,' and create as many new States as they list out of her. They may *reannex* the whole of Mexico, if they see good. They will meet with no effectual resistance. The movement portion of the Whig party—'the Young Whigs'—have it in their power to make themselves the nucleus of a party that may save the Northern people. But it must be at a price which we fear they are not prepared to pay. This is a conflict which calls for

'The hopeless warriors of a willing doom;'

for men who are willing to risk all in a great cause of rights. We believe they will have their reward even in this world, if they will throw themselves with a generous enthusiasm into this breach. But it must be at the cost of immediate hope of political power.

Let them proclaim that the Constitution no longer exists;—that the Union is dissolved,—that a new frame of Government and a new Confederacy is demanded by the exigencies of the time and of the people. Let them refuse to act under this Constitution, and to acknowledge the rightful authority of this Government. Let them seek by a peaceful revolution to substitute another Constitution and a real Union for the pernicious shadows which now delude [illegible] our ruin. Let them eschew the anile fatuity [illegible] would seek to oppose slavery by means of a [illegible]avery Constution. Let them declare their independence of slavery, and their everlasting hostility to it. Let them do this, and they will repair the folly by which our fathers undid, in an evil hour, the work of seven bloody years, and accomplish a revolution as much more illustrious, as it will be more beneficent, than theirs.—Q.

PROGRESS.

We congratulate the city of Boston on the fact that that type of its conservatism and 'respectability,' the Daily Advertiser, is actually beginning to recognize moral influence as a great motive power, and an agent of practical utility in the affairs of men. Hear what it says about Ireland and O'Connell:

Ireland.—The outbreak at Conciliation Hall in Dublin, on the 28th ult., between the 'Young Ireland' and 'Old Ireland' parties, although one which had been for some time anticipated, is one the actual results of which, and the definite motives for which, are not very easily understood. The palpable difference between the opposing parties of the old united Repeal Association, is upon the abstract question of the propriety of an appeal to force to settle their grievances, in the last instance, if a peaceable agitation should not procure redress, and it may be shortly said that the seceders from the Association, the party who rally about the Nation newspaper, are the friends of immediate action, forcible if necessary, and their opponents, the O'Connell faction, still maintain the ground of peaceable and quasi moderate argument and discussion for the same ends.

Whatever may be the effect of this division among the active 'friends of Ireland,' it cannot be doubted that the course advised by Mr. O'Connell, and so long maintained by his extraordinary personal influence, has been productive of the greatest advantage to the cause of Ireland, by awakening the intelligence—not to say the conscience—of England, to the imperative demands of the social condition of Ireland for some change which shall afford relief. It may be safely said that there is now no *party* in England disposed to oppose judicious reform, or substantial national relief to Ireland. Although some persons may depend upon one political measure as the means of affording this relief and some upon other, while many are of opinion that no merely political change can produce the necessary social reform, it cannot be doubted that the course of Mr. O'Connell has been such as to bring the whole subject eventually fairly before the English people, and to procure for the cause of Ireland a greater weight of moral influence in England than can be often obtained even for home reforms.

The new division is too late to prevent this strong moral influence from having its weight upon any future action upon this question. Whatever movement it may give rise to, there will be still a strong union of feeling in England in favor of doing at least 'justice to Ireland.' As this must be well understood in Ireland itself, we are inclined to the belief that the Young Ireland party will not be encouraged to any immediate acts of violence or imprudence, but that although the power of the Irish people is diminished by this break in their counsels, their cause will still be maintained without recourse to the sword.

Every abolitionist will cheerfully unite with the Advertiser in saying that the peaceful agitation of O'Connell has been productive of the greatest advantage to the cause of Ireland, by awakening the intelligence and the conscience of England. But why does not the Advertiser unite with the abolitionists, who for fifteen years have been acting with scrupulous exactness upon the same great principle, in relation to a subject at least as vitally important to our country as Repeal is to Ireland. The two movements have been singularly alike, 'peaceful agitation' having been, in both cases, the *only* means employed. 'Peaceful,' both organizations having, from the outset, repudiated the use of arms, or other injurious force; and 'agitation,' both having unhesitatingly used the whole tremendous severity of truth, in exhortation, discussion, warning, denunciation and rebuke. Both parties have encountered a storm of wrath, bitterness and counter-denunciation from the oppressors whose profitable vices they assailed,—both have been accused as the guilty cause of the terrible convulsions produced by the demon they were exorcising,—both have experienced the abortive attempts of their opponents to destroy, in their persons, the right of free discussion and the liberty of the press,—both have seen, through most of their course, the recognized representatives of law, religion, wealth, respectability and public opinion standing aloof from them, in positions varying from indifference to hostility,—both have patiently endured, for the cause's sake, an amount of obloquy and injury hardly surpassed in the whole catalogue of the sufferings of martyr-reformers,—both have succeeded, against all this opposition, in carrying a large portion of their respective communities through the various stages from indifference, through furious enmity, to active approbation of their principles and measures,—and both, having accomplished the initiatory steps of the great reforms they have undertaken, are pressing forward with undiminished zeal and energy to more complete success.

Still, however, great as is the progress which has been made in both these movements, it must be acknowledged that the chief obstacle is still the indifference of the great mass of respectable men to the accomplishment of the objects in question. The Advertiser sees clearly (at this stage of O'Connell's progress) that the principle of peaceful agitation upon which he has been acting is the correct and the most efficient one. It sees clearly that to deliver lectures, to send out agents, to print and circulate newspapers, tracts, books and pictures, to hold meetings, large and small, for free discussion, to keep up a constant demand for redress upon those who wield the oppressive power, to encourage the oppressed, denounce the system of oppression, and rebuke the oppressor, in short, to apply truth plainly and faithfully to the public conscience in relation to the relief of Ireland, is the just and true way to effect that relief. But had the Advertiser been established in London or Liverpool instead of in Boston, would it have sympathized with O'Connell, and given its voice and influence in his favor during the protracted struggle in which he has been engaged? Not at all. We confidently affirm that its position towards that great reformer and his enterprise would have been indifference in the first place and opposition in the next, the latter continuing until success had given respectability to the man and the movement.

Is this a harsh judgment? It is founded on facts which show that truth and justice need to be enforced by public favor, to give them credit with the Advertiser. It values reputation more than character. It has lived for the past fifteen years side by side with the Mass. Anti-Slavery Society, which has all that time been seeking, by means precisely like those of O'Connell and his repealers, the accomplishment of an object as just, as righteous, and as important as theirs, and what has been its position towards that body, and the principle it represents, and the movement in which it is engaged? First indifference, and then hostility. It has published our losses, suppressed or misrepresented our gains, cooled our friends, heated our enemies, excited popular prejudice against our men and our principles, and, in every way consistent with the preservation of

'——— that repose
Which stamps the cast of Vere de Vere'

has shown its opposition to the Anti-Slavery enterprise.

But progress is the motto of the age. Conservatism itself is jostled by the onward march of mind and morals. Even the Advertiser cannot always keep its old position. Its endorsement of the principles and measures of the Irish Liberator encourages us to hope that it may ultimately see the correctness of like principles and measures in the Liberator newspaper; and we may confidently expect it to be ready, whenever slavery is abolished, to bestow the same *patronage* upon its destroyers that Lord Chesterfield did upon Dr. Johnson and his dictionary.—C. K. W.

POLK AND FLOWERY.

Our last paper copied a communication from the Boston Courier, on the subject of the effort making for the pardon of Captain Flowery, which should have been accompanied by a word of comment. The correspondent of the Courier took the ground that Flowery's sentence ought not to be remitted, on account of the cruelty and wickedness of the crime of which he had been convicted. At the first blush, this would seem to be reasonable enough. But when we consider who it is that keeps him under lock and key, his claims to a pardon may appear in a different light.

Who is Peter Flowery? One who undertook to supply the demand in the slave-market of Cuba by importations from the coast of Africa. Who is James K. Polk, who keeps him in durance, as head gaoler of the nation? One, who countenances and protects men whose business it is to supply the demand in the slave-markets of New Orleans or Texas, by importations from the coasts of Baltimore and Washington. Flowery was only a slaveholder in prospect. Polk is a slaveholder in fact. Flowery's crime consisted in an intention to deprive men of their liberty for his private advantage. Polk is doing this every day of his life. Flowery was a man-thief in *posse*. Polk is a man-thief *in esse*. Flowery intended to steal men on the coast of Guinea, and he is in Salem gaol. Polk has actually stolen men and appropriated them to his use, by the banks of the Potomac, and he is in the White House! Such is luck, 'One man is born with a silver spoon in his mouth and another with a wooden ladle!'

There is great virtue in degrees of longitude and parallels of latitude. What is a crime punishable with fine and imprisonment, to intend to do, and one punishable with death to have actually done in Africa, is the corner-stone of the republic, the Heaven-descended and Divinely blessed stay of the Church, in America. Piracy in the Gulf of Guinea is fair trade in the Gulf of Mexico. Such is the difference between carrying the same articles of merchandize coast-wise and across the ocean. So great is the distinction between a Yankee coaster and a Baltimore clipper.

Had Captain Flowery only chosen Virginia or Maryland for the sphere of his enterprise, he would not only have been safe and honored, but would have been in the direct, and only, line of promotion. By actually becoming *here* what he only attempted to become *there*, he would have taken out the freedom of this guild,—he would have established his citizenship,—and might have fairly aspired to the highest honors of Church and State. So supreme does horrible humbug ride over us! So mighty is the difference between tweedle-dum and tweedle-dee! Truly, as Burke said of British Humanity, 'Our humanity is a humanity of points and parallels!'

For our part, we hope that Mr. Polk will have the decency to release Captain Flowery from his durance. We should think he would blush, if he has not entirely survived such weakness, to be living in the National Palace, in the enjoyment of the highest honors, by virtue of the very act, which Captain Flowery lies in gaol for attempting to commit. This is carrying out the maxim, 'set a thief to catch a thief,' with a vengeance. We would, further, recommend him to Mr. Polk as a suitable candidate for promotion. And in case of a vacancy in the Navy Department, (which, from the circumstance of its being now filled by a New England man, must be considered as probable,) we cannot think of a more appropriate choice to replace the present incumbent. His experience on the coast of Africa would be invaluable to guide our men of war, on that station, so as to make the most of the national horror of the slave-trade, without really interfering with it. And we think that his patriotism might be relied on to protect the American Flag in those waters from the unmannered insolence of British cruisers. These hints are quite at Mr. Polk's service.—Q.

THE NATIONAL A. S. STANDARD.

Our readers will be glad to learn, that the Organ of the American Anti-Slavery Society is in a very prosperous and growing condition. It has doubled its subscription list since the price was reduced to one dollar, three months since, and it is constantly enlarging it. It is encouraging also to know that a very large proportion of this increase has been the fruit of private effort on the part of abolitionists. The movement in New-York, under the direction of Joseph C. Hathaway, is doing a great work for the paper; but much of the results of the past three months were obtained before this campaign was formally opened, or independent of it. This we say for the encouragement of others to go and do likewise.

Hereafter, the articles of the contributors, which have been thus far in the volume anonymous, will be authenticated by the initials of the writers. This has seemed to be demanded by the readers of the paper, and the arguments in favor of this responsibility of the writers on the whole appeared to overbalance those in favor of giving to each article the weight of the whole body of contributors. With an editor of the acknowledged tact and the tried talent of Mr. Gay, and with a corps of contributors embracing the names of Chapman, Phillips, Follen, Lowell, Child, Channing, Stone, the Mays, and others of unquestionable talent and fidelity, the Standard cannot fail of maintaining its present high reputation for throughness and ability.

THE ANTI-SLAVERY BUGLE.

We are happy to learn from the last number of the Bugle, that this organ of genuine anti-slavery in the West, has entered upon its second volume with encouraging prospects of success. It has been in existence only about a year, and has now more than 1300 subscribers, being an average of 100 subscribers a month, since its establishment. We are sorry to learn however, from a communication of Samuel Brooke, that this number is not enough to pay its expenses, and we cordially unite in his call upon the abolitionists of the west and east to come up to its aid. We believe, with him, that a very little effort on the part of subscribers and friends will put it on a permanent basis.

The Bugle is conducted with entire fidelity, and with much ability, by Benjamin S. and J. Elizabeth Jones. Its motto is that of the American A. S. Society—'No Union with Slaveholders!' and the sounds it utters are no uncertain ones. Its clear notes as they ring over the vast west, should stir the hearts of those that hear them as with the sound of a trumpet, and arouse them to a holy warfare with oppression. It is a strong-sided champion of the right, and its blows to the enemy, and its words of cheer to its friends, cannot fail of having a wide and a permanent influence.

We regret to hear the expression of a feeling of dissatisfaction on the part of the editors at the reduction of the price of the Standard, on the ground that it has interfered with the circulation of the Bugle. This may, perhaps, be the case; but is it not a chance which the Bugle should be willing to run in common with the other great papers, in view of the good of the cause? The establishment of every new A. S. paper, and every alteration that is made in the terms of those already existing, must have an effect, more or less appreciable, on the subscription lists of each other. The establishment of the Bugle itself absorbed a large amount of patronage, which we had reason to expect would be procured for the Standard. But we cordially assented to the views of the western friends, as to the importance of a local organ, and cheerfully submitted to its inevitable interference with the national organ.

The reduction of the price of the Standard was made at the suggestion of the Philadelphia friends, who were not afraid of its injuring the circulation of the Freeman, though it is mailed on the same day; and it was warmly seconded by Mr. Garrison, who was willing to take his chance of its affecting his paper, the distribution of which is also contemporaneous with that of the Standard. Under these circumstances the Committee could not think that the Western friends would apprehend that the reduction would materially affect their paper, which is distributed a week or ten days in advance of the Standard. In this view they were confirmed by the opinion of Mr. and Mrs. Foster, who were mainly instrumental in getting up the Bugle, and who coincided in opinion with the Committee, at a meeting when it was discussed. Mr. Brooke, also, who was present, though he expressed apprehensions as to the effect it might have upon the Bugle, still made no serious opposition to the change.

The Liberator and the Freeman, we believe, have had no reason to regret their part in this change; nor can we think that the Bugle will find that it will materially affect its prosperity. Especially when it can acknowledge an addition of more than a hundred subscribers within ten days previous to the time this suggestion was made. A good local paper, like the Bugle and the Freeman, need not fear the competition of a national organ in New York. Their spheres though the same in one sense, are yet different in another.

In a cause like ours, there can be no real diversity of interests, and should be no jealousy of instrumentalities. There is room for us all, and work enough to do. Our organs are not established to make money but to make public opinion; and as long as this is done as effectually as it is by the Bugle and by the Standard, each must needs rejoice in whatever tends to enlarge the usefulness of the other. What the general good of the cause seems to demand at any time must be done; even if an apparent, or a real check, should seem to be given by it, to efforts in particular localities. But in this case we feel assured that the one paper will not decrease as the other increases, but that both will go on prosperously and harmoniously till the end of the war.—Q.

PROVIDENCE RESOLUTIONS ON THE MASSACHUSETTS BOARD AND PIONEER.

We insert below a series of resolutions passed by a 'social meeting of abolitionists,' in Providence, and forwarded to us by the gentleman whose name is first signed to them, with a request for their publication. It will be seen that they relate to a vote passed, a few weeks since, by the Board of Managers of the Massachusetts A. S. Society, declining to continue the use at that time made of the Depository of the Society, by the publisher of the Lynn Pioneer. We are very willing to give the ladies and gentlemen, who passed the resolutions, every facility in our power for making known their opinion touching this, or any other, official act of the Massachusetts Board, if they think it important; but they must be aware that it is by their own opinions as to what duty to the cause and to the Society they represent demands, that the Board must be guided in their official action.

Our own opinion as to the anti-slavery character of the Pioneer and its editor differs so entirely from that contained in the resolutions, that we cannot think that the Board will feel themselves at all obnoxious to the censure for their course in regard to it, which the resolutions go on to express. The only relations in which we have seen the Pioneer, or its editor, with the anti-slavery cause, for more than a year past, have been those of scarcely disguised hostility. Misrepresentations of the nature, and attempts to impede the efforts, of organized anti-slavery action; a cordial fraternization with the most malignant enemies of the enterprise, and a spiteful alacrity in giving them all the aid in his power, in their lying assaults upon the characters of its prominent friends, are all the proofs we have been able to discern, for many months, of his devotion to 'the principles of the Anti-Slavery Societies.'

We, of course, do not judge him by his words, but by his actions. We have formed our estimate of his anti-slavery character and that of his no-organization compeers generally, as we did of that of the New-organizationists of 1839-40; not by their anti-slavery professions, (which in both cases were fair enough,) but by their acts towards abolitionists and the cause. The circumstance that the attacks of the former upon the cause and its members, arose from personal spite disappointed expectations, and mortified vanity instead of sectarian bigotry, as did those of the latter, and have been made with a virulence and a vulgarity of malice, which has rendered them almost powerless for evil, makes no difference in the nature of the case, and should make none in its treatment.

Such being the view we take of the character of the paper and its editor, we cannot see how the Massachusetts Board could do otherwise than it has done in this matter. The office is hired and paid for by the Massachusetts A. S. Society, for the promotion of the anti-slavery cause; and we apprehend that the Board, as the servants of the Society, have no right to permit it to be used by its enemies, for purposes destructive, as far as they have any influence, of itself and its objects. We conceive it to be a matter which they had no option about. Holding to the opinions they did, they were bound to take the course they did. The only latitude allowed them was in respect to the time when it was to be done.

And in this respect, we must say, that we think that they have gone to the extremest limit of forbearance. They waited long, that the character of the paper might be fully determined; and they waited longer, in the expectation that the withdrawal would come from the other side. It is always an unpleasant thing to warn an intruder off one's premises, however richly he may deserve such expulsion. And one is usually willing to wait a longer time than is reasonable, to see whether he will not take himself off, of his own accord. So the Board delayed taking this matter up, for month after month, in the hope that it might occur to the editor or to the publisher, or to some of their friends, that it was not exactly according to the received proprieties, not to say the eternal fitness of things, to be making use of the Depository of a Society for the purpose of disseminating contempt of its method and philosophy, and of blackening the characters and destroying the influence, to the utmost of their ability, of its members.

But when this hope gradually faded into despair, and the Pioneer still continued, week after week, to take possession of the Massachusetts Society's office, with an air of being quite as much at home as if it were the Liberator itself, it became necessary for the Board, in plain duty and simple self-respect, to take action about it. And the action it has taken seems to us to be the least that it could do. Whatever may be the faults of the 'Boston Board,' it must, at least, be allowed that they are a long-suffering, and much-enduring generation.

When the Board had thus, after this long delay, decided that they would no longer be made the medium of distributing a hostile paper, the Pioneer whined and howled as if it had suffered some grievous wrong, and seemed to feel as if it were robbed of some natural and inalienable right it had to use, without price, premises for which the Massachusetts Society pays, for the destruction of its organic existence, and for the defamation of its members! And these excellent ladies and gentlemen, whose names are signed to the following resolutions, thought it worth their while to meet together at Providence, and take the Board to task for what they had done, in the fashion which our readers will find below!

It may be that it is an 'unwise and illiberal policy,' 'an act intolerant and proscriptive in its nature' for a man to decline allowing his enemy the use of his own house, for the purpose of trying to cut his own throat in it; but, as at present advised, we think not.—Q.

At a social meeting of abolitionists, held at the Anti-Slavery Office in Providence, R. I., Aug. 15th, 1846, the following vote of the Board of Managers of the Massachusetts Anti-Slavery Society was taken into consideration:

The fact being stated that the Lynn Pioneer comes regularly to the Depository of this Society, to be forwarded to Providence in connection with the Liberator bundle to that place, it was, on motion,

'Voted, That in consideration of the manifest and increasing hostility to the principles of the American and Massachusetts Anti-Slavery Societies, exhibited in the columns of the Pioneer, this Board, inasmuch as they would not be justified in permitting their Depository to be used for purposes destructive of their own objects—cannot consent to continue such accommodation; and that the Secretary be directed to notify the Publisher of the Pioneer of this action of the Board.'

True copy from the Records—attest,
ROBERT F. WALLCUT, *Rec. Sec.*

Whereupon it was by the undersigned

Resolved, That we notice with extreme regret this action of the Board of Managers of the Massachusetts Anti-Slavery Society, as indicating an exceedingly unwise and illiberal policy—a policy even more illiberal than that adopted by the political parties and opposing sects of Christians, towards each other, inasmuch as the action in question is adopted towards a paper professing the same general purposes as the American or Massachusetts Anti-Slavery Societies, and differing from them only as to some of the measures necessary to carry on the same cause.

Resolved, That while we are sorry to differ from those, whom formally we have held in high respect and esteem, we have been compelled by our convictions of duty, and by our devotion to the fundamental principles of the anti-slavery enterprise, to pronounce the refusal in question, an act intolerant and prescriptive in its nature, and in plain violation of one of the first principles of the anti-slavery movement.

Resolved, That the Pioneer, in our opinion, is not and never has been hostile to the '*principles*' of the American, the Massachusetts, or the Rhode Island Anti-Slavery Societies, but has ever been the advocate of the doctrine of the immediate and unconditional abolition of slavery, as the duty of the master and the right of the slave,—and that while many of us, together with a large number of the abolitionists of this State, have never been able to agree with its editor, on the question of organization, free meeting, &c., we are convinced of his devotion to the great doctrine above mentioned—and that to require any other test as an admission to anti-slavery fellowship, is in violation of our profession as abolitionists, and in the highest degree intolerant.

Resolved, That we hope the Anti-Slavery Office in this city, will continue to receive and cheerfully distribute (as it always has) the Liberator, the Pioneer, The Herald of Freedom, the Herald of Freedom, the National Anti-Slavery Standard, and all other anti-slavery papers, and that we should regard a refusal so do so, not only as an evidence of weakness on our part, but as a violation of the usual rules of courtesy which are due from us all to each other, though differing widely in opinion, and as an attempt, in the highest degree reprehensible, to prescribe to abolitionists what papers they should take.

George L. Clarke,	*Susan Sisson,*
B. B. Harris,	*John L. Clarke,*
S. R. Harris,	*Mary R. Clarke,*
William Chace,	*Avis Sission,*
H. B. S. Redway,	*James Kerr,*
Peleg Clarke,	*William Adams,*
Lucian Burleigh,	*Isabella Adams,*
Joseph Chace,	*Thomas Davis,*
Amarancy Paine,	*A. R. Janes,*
Alexander Lake,	*S. Ashley.*

COMMENCEMENT AT CAMBRIDGE.

The annual festival of this ancient University was celebrated this year with the usual ceremonies and performances. Though the weather was very unfavorable, there was a full attendance, and the exercises were very creditable to the graduates and the College. It will be a memorable day in the annals of the University as being the first time that wine was excluded from the Commencement dinner. Mr. Everett auspicated his administration well by the exclusion of wine from his Inauguration dinner; and it is now understood that wine is henceforward banished from the public entertainments of the College.

At the meeting of the Phi Beta Kappa Society, on the following day, it was proposed to adopt a similar rule as to its dinner. A communication from the President, on behalf of the Corporation, was made to the Society, requesting that it might be done. It was referred to a committee, to report next year. In the mean time, no wine was furnished for the dinner, by the Society; but some of its members saw fit to provide themselves with it, on their own account. It is believed that the opinion of the Society will be so strongly expressed at its next meeting, that there will be no such demonstration again.

Mr. Sumner's oration was a brilliant performance, and was pronounced by one of the oldest members, the best oration he had ever heard before the Society. The subject was Learning, Law, Art and Love, illustrated by the examples of John Pickering, Judge Story, Washington Allston and William Ellery Channing. It was a eulogy upon these four distinguished men, and necessarily had some of the faults, as well as all the beauties, of that kind of composition. The importance attributed to the labors of Judge Story, and the high estimate placed upon his public services, would not probably be assented to by many of his hearers. We think, too, that his estimate of the Anti Slavery services of Dr. Channing was set at too high a mark. His services in that behalf, though very valuable, are not to be treated of in terms of indiscriminate eulogy. There were defects in his philosophy and in his method, which materially modified the good effects of his labors, and which must be fully considered before we can form a fair opinion of their actual result.

Mr Sumner's own testimony on the subject of Slavery was clear and emphatic, and sounded strangely in that place and in that presence. It was listened to, however, patiently and even with applause. And we are happy to say that a sentence in praise of the Union drew forth but a very faint echo from the crowded assembly.

Mr. Clarke's poem, also, contained a very distinct and pronounced anti-slavery testimony. We are happy to say that there was a considerable number of slaveholders on the platform and among the audience, to be benefited by the utterances of the orator and poet, and by the manner in which they were received.

We regret to say that the authorities of the College saw fit to discredit their academic honors by bestowing the degree of Doctor of Laws upon the notorious William C. Preston, of South Carolina,—better known as Hangman Preston, from his threat in the Senate, that if an abolitionist were found in his State, they would take him, try him, and hang him, and no power on earth, not excepting the power of this great federal government, should save him from his fate. Governor Davis kindly gave him an opportunity of disclaiming this ferocious insult to the North; but his reply, though it was triumphantly quoted as satisfactory, did not make the matter materially better. And it was believed by many, that the report of his words made at the time they were uttered, and uncontradicted for years, contained a juster account of what they were, than his own *ex parte* statement, made a long time afterwards. We hope the time will come, and we believe it to be not far remote, when the government of a Northern College will no sooner venture to bestow their honors on a slaveholder, than they would upon the inmate of a penitentiary.—Q.

WENDELL PHILLIPS AND 'YOUNG AMERICA.'

The following is from the New York 'Young America.' We 'envy neither the head nor the heart of a man,' as John Randolph said on another occasion, who either cannot discern, or willingly attempts to confound, the distinction between Slavery and Poverty,—between a system which withholds from the laborer the full remuneration he deserves, and one which robs him of his property in himself, and of his every natural, civil and social right! It shows either ignorance of the first elements of natural morality, or indifference to them.

The British Abolitionists extend their sympathy to the American slave, not because they are ignorant or careless of the sufferings of their own poor at home; but because they see in him the representative of insulted and down-trodden labor everywhere, and because they believe that they cannot more effectually work for the elevation of their own suffering countrymen, than by helping to destroy that system in the bragging republic, which they find the chief obstacle to the redress of the wrongs of labor throughout the world. It is a far-reaching philosophy, not a narrow minded sentimentality, that informs their wise endeavors for the destruction of chattel slavery—the overthrow of democratic despotism.—Q.

WAGES AND CHATTEL SLAVERY.

To the Editor of Young America.

Boston, August 7, 1846.

George H. Evans, Esq.

Sir—I have been some little time a subscriber to your paper, and still longer to the Lowell Advocate of the same views. With some of those views I cordially sympathise, especially with regard to the distribution of the public lands. But I was surprised to notice an article in Young America, headed 'Stupidity or something worse,' charging the British correspondents of the Liberator with 'never having a word to say against the worse slavery of the plundered landless of England.'

The writer of those lines has either never read the letters to which he refers, or intentionally misrepresents them. Truthfulness is one of the first elements in the character of a reformer, and no one ever did much for any single reform, who had not a generous sympathy for all. The experience for many years has taught me to distrust the philanthropic professions of any man who *sneers* at the Liberator.

The idea which appears in the same piece, and which has been editorially broached, that a man robbed of land is worse off than one robbed of himself, ought almost to subject any intelligent man, who professes it, to the suspicion of catering to corrupt public sentiment, and sacrificing the rights of one race in the vain hope of more easily securing those of another.

WENDELL PHILLIPS.

The paragraph in question has had its intended effect, in drawing the attention of one so celebrated for philanthropy and eloquence to the comparative merits of the Abolition and National Reform methods of restoring Human Rights. If it be true, as I most firmly believe it is, that wages slavery, in its legitimate results of crowded cities, debasing servitude, rent exactions, disease, crime, and prostitution, as they now appear in England and in our Northern and Eastern States, are even more destructive of life, health, and happiness than chattel slavery, as it exists in our Southern States, then the efforts of those who are endeavoring to substitute wages for chattel slavery are greatly misdirected, and if they cannot be convinced of their error, they should, if possible, be prevented from making more converts to their erroneous doctrine.

Although no *sneer* was thought of in the case under notice, I am not sure that it was not a case that would justify a sneer. It certainly does appear ridiculous to me, that men living in a population one-tenth of which are paupers, and where paupers are treated worse than felons, in a country where the laboring population are deprived of all right in the soil, and worked by wages slavery out of one third of their existence to support an idle, bloated aristocracy; it certainly does appear ridiculous that men setting up for philanthropists in such a country cannot find scope for their exertions without crossing three thousand miles of ocean.

The 'plundered landless,' the wages slaves of England, are organized for the recovery of their right to the soil. It would be uncharitable to suppose that any other cause than ignorance keeps the Liberator's correspondents and the wealthy Abolitionists of that country out of their ranks. It is that ignorance of the proper estimate of existing wrongs and remedies that I would remove, or at least check.

As the Liberator's correspondents seldom, if ever, allude to the Giant Wrong of England, the usurpation of the soil, which makes the working classes the slaves of wages, they are probably in as blissful ignorance of any wrong in the matter as the 'young master' of a southern plantation who believes that he was born to be waited upon by the dark skins. Both parties should be undeceived as to the wrongs of their geographical position.

Those who, like the editor of the Liberator, are willing to devote themselves to the object of redressing the manifest injustice of society, cannot well afford to be divided in their forces. Mr. Phillips, I think, will yet see, that the men robbed of their land are robbed of themselves most effectually. The National Reform measures would not merely substitute one form of slavery for another, but would replace every form of slavery by entire freedom.

SMITH SCHOOL.

The annual exhibition on the 12th inst. passed off in a manner reflecting credit upon Teacher and Pupils, and imparting satisfaction to parents and friends altogether unprecedented.

The exercises in reading, grammar, geography and practical arithmetic, gave evidence of that close attention which insures the mastery of any study, while the discipline established by the preceptor, Mr. Wellington, and tenaciously adhered to by his scholars, were apparent in every detail of the examination, eliciting the remark from many present, that every boy and girl vied with each other as to which among them should best deserve the favorable opinion of their teacher, the committee, and the audience.

Several beautiful specimens of penmanship were also exhibited, in which neatness and taste were conspicuously blended with skill, to render the *book* and *matter* acceptable to an elaborate inspection.

The recitations were interspered with an appropriate selection of music, in which department the pupils manifested much excellence.

Rev. E. M. P. Wells addressed the school in behalf of the committee, expressing himself highly gratified by the success thus far attained, alluding prominently to the *thoroughness* with which they had pursued their studies, and also to the good *order* for which he thought they could not be excelled. His words were encouraging, and well-calculated to stimulate the scholars onwards in the march of improvement.

In answer to the general inquiry, why no presentation of rewards took place, it may be well to state, that the teacher is not favorable to the usual plan of awarding premiums, but would prefer a nobler inducement to excite the scholars' ambition; an opinion which is at present held by a large class in the community, interested in common school education. This, however, was not the definite reason why the Smith School pupils of this year did not receive rewards of merit. There is a certain fund appropriated for the purpose of furnishing *medals* for the successful pupils in the public schools, which has never yet been extended to the Smith School, though as an equivalent for what has been illegally withheld from them, the committee have on several occasions obtained a number of *shop-worn annuals* and presented the same with all due ceremony to the boys and girls, who could they have exhibited skins not colored as they were, would have been the greateful recipients of the Silver Medal.

But the teacher of this year being so fanatical as not to discover the reason why his school should prove an exception to all other public schools, nobly refused any equivalent, which position was approbated by the scholars, to the honor of both be it spoken.

This anti-christian, anti-republican sipirit, which is omnipresent in its efforts to crush the aspirations of the colored Ameriran and his children, is destined ere long to be *colonized*, through the influence of an enlightened public sentiment, to some region beyond. 'It is not fit that the Land of the Pilgrims should bear the shame longer.'

The parents should never lose sight of the main question at issue an equality of school privileges—for the present exclusive system fosters in early life those baneful prejudices which manifest themselves on arriving at man's estate, and have proved the fruitful source of many of the indignities now heaped upon an unoffending class. And when their children have gained access to the public schools, this spirit of caste will have received its summons to depart forever.

The Smith School is at present under as favorable auspices as the circumstances can admit, and much praise belongs to its teacher, who has so successfully introduced his system of moral suasion, discarding entirely the use of physical force.

It is to be earnestly hoped that the parents will co-operate with the teacher in his endeavors to have a model school, for the children themselves betray no lack of genius or want of mental and moral perception, and if the proper means are employed at home by developing an interest in their studies, and administering, in prudent measure, approval or rebuke, as diligence or delinquency may demand, the end hoped for can soon be realized.

W. C. N.

Boston, Aug. 1846.

TO HIS EXCELLENCY JAMES K. POLK,

President of the United States.

The undersigned—petitioners—inhabitants of the State of Massachusetts, respectfully represent, that under a law of the United States, approved May 15, 1820, Peter Flowery, Captain of the Schooner Spitfire, was convicted in the Circuit Court of the United States, for the district of Massachusetts, of being concerned in the slave trade on the coast of Africa, and sentenced to five years imprisonment and to pay a fine of two thousand dollars; and that he is now suffering confinement in the jail at Salem in this State. And we pray that you would grant to Capt. Flowery, full pardon and forgiveness of the offence (if, indeed, it be an offence,) of which he stands convicted, and for which he is now suffering. We desire you to do this, for reasons which follow:

If it be a crime to engage in the slave trade on the coast of Africa, it certainly must be a greater one to engage in that trade in the District of Columbia, the State of Tennessee, or any other State of this Union: especially as the Africans in their own country are only heathens, who may be rightfully enslaved by the Christians of this country; for God hath given them to us for an 'inheritance.' But when once they are brought to this country, and placed under our peculiar institutions, and the influence of our holy religion, they immediately become Christians, and could no longer be held in slavery by their fellow-christians, but for the sacred rights of property acquired in them while they were yet heathens in their own country—'Aliens to the commonwealth of Israel, and strangers to the covenant of promise.' But as it is no crime to hold slaves, nor to trade or traffic in slaves, in this enlightened and Christian country—a proposition, than which nothing can be clearer, as a large majority of the Presidents of these United States have engaged *in*, and given the countenance of their example *to*, this most christian traffic,—among whom, is the illustrious individual who now fills the Executive office—we can see no valid reasons for punishing men for doing that on the coast of Africa, which it is lawful and right for them to do in the United States: while we find many against it;—prominent amongst which is this;—To punish as a criminal, one man for doing a certain thing, necessarily implies that all others who do the same thing, are criminals: and hence the jury that convicted Capt. Flowery, impeached the character of your Excellency, and the characters of most, if not all, of your predecessors. A most dishonorable conclusion, but one inevitably resulting from the premises. And as we are not only desirous of preserving the untarnished honor of our country, but deeply anxious to wipe off the foul imputations which are reflecting upon your character in the punishment of Capt. Peter Flowery, we again pray your Excellency to grant him an immediate pardon.

We would say something in regard to the repeal of the odious law under which he is suffering, as casting reflections upon certain important clauses in our glorious Constitution, and the laws and institutions of more than half of the States of this Union; but as this subject would form the ground of a memorial to a separate department of the government, we here pass it over in silence.

PETER CONSISTENCY,
JOHN JUSTICE,
RICHARD FAIRPLAY.

☞ In compliance with the request of a valued friend, we insert again in our poetical department, the spirit-stirring verses of James Russell Lowell, suggested by the present crises, which appeared in our columns last December. We are sure that no one will complain of this, or think that that column would be better filled than with lines which, as Sir Phillip Sidney said of the Rolland of Cherry Chase, 'Stir the blood like the sound of a trumpet!'

☞ We have received a communication from Miss Amarancy Paine, of Providence, on the subject of the advertisement of the Providence Fair. It will appear, together with our own letter to which it is a reply, in our next number.

☞ Mr. John Augustus, says the Bee of Tuesday last, while in the Police Court Room, yesterday, was seized with a fit, and fell, striking his head with great force against a step leading to one of the constable's boxes. We understood last evening, that his physician entertained fears that he had sustained internal injuries.

Errata in Bowditch's Remarks last week.

First column.

18th line,	for	'within'	read	'between.'
22d	"	State	"	a State.
27th	"	when	"	then.
65th	"	Louis	"	Levi S.
72d,		omit 'on the Sunday.'		
89th	"	title	read	title.
	"	objects	"	rights.
96th	"	world	"	north.
124th	"	c. 3, (iii.)	"	c. 111.
126th	"	Jan. 1,	"	Jan. 1, 1808.
127th	"	1808	"	1807.
128th	"	1806 & 7	"	1816, s. 7.
136th	"	Price's	"	Prince's
142d	"	or	"	and.
144th	"	slave	"	same.
157th	"	the	"	The.
165th	"	h.	"	be.
167th	"	duestion	"	question.

Second column.

16th line,	for	Mrs.	read	Miss.
19th	"	fifty	"	one hundred and fifty.
19th	"	nearly a	"	many.
64th	"	to be	"	liable to be.
69th	"	c. iii, s. 2.	"	c. 111, s. 11.
79th	"	two	"	twelve.
83d	"	Sec. 15	"	Sec 18.
90th	"	affording	"	offering.
103d	"	or	"	as.
107th	"	Jan. 1825 &c.	"	Jan. 1, 1826, to Jan. 1, 1828.
110th	"	$162,86	"	$162,56.
124th	"	Ringtold	"	Ringgold.
131st	"	Hale	"	Hall.
144th	"	his	"	his.

SUMMARY OF NEWS.

Monterey.—The Matamoras Reveille mentions one incident connected with the history of Monterey, in Nuevo Leon, which is not generally known. The streets of that city were paved by American prisoners, taken by the forces of Gen. Arredondo from Mina's unfortunate expedition of 1816, and cemented with their blood. These men, who had nobly perilled their lives to obtain the independence of Mexico, were taken prisoners, and after being kept at hard work on the streets of Monterey for months, were taken out and basely shot by order of the government. There is but one survivor of the expedition, the senior proprietor of the Reveille, from whom we obtain the fact.

Letters from Commodore Conner, of as late date as the 30th July, have been received at the navy department, confirming the news we have published. The Porpoise arrived at Vera Cruz on the 18th July. The Petrel reached that port on the 21st, after a passage of 28 days from New York, and the Bonito arrived on the 28th. On the morning of the 25th, before daylight, Midshipman Wingate Pilsbury, of Maine, and Michael Flinn, seaman, both of the steamer Mississippi, were drowned by the upsetting of the launch of that vessel. Neither of the bodies have been recovered. This is the commodore's account of the accident to the Cumberland:—

"Shortly after closing my letter of the 28th inst., the Cumberland, Potomac, and two of the schooners, sailed from Green Island for the purpose of attacking the enemy's vessels in the river of Alvarado. In passing through the channel leading to the roads of Antonio Lizardo, I regret to inform you, this ship, owing to a strong current, ran on the north west part of a coral reef, called the Chopas, in three fathoms water. This was about half past 4 o'clock in the afternoon of the 28th.

After great exertions, and lightening her more than a foot by pumping off the water, removing the provisions and shot to the other vessels, and depositing most of the spar deck guns on a shoal part of the reef near the vessel, (whence they can be easily removed, with the assistance of the Mississippi, she was finally extricated from her perilous position at about 8 o'clock, P. M., on the 29th, after grinding in the coral reef for upwards of 27 hours.

With the exception of her false keel, of which small crushed fragments rose to the surface of the water alongside, the ship does not appear to have sustained any material injury, as she makes no more water than usual. It is reasonable to infer, however, that much of the copper on the bottom has been rubbed off."

From the Army.—Gen. Taylor left Matamoras on the morning of Aug. 5, for Monterey. The story of the battle between the Camanche Indians and McCullough's Rangers is contradicted. The following extracts from Mr. Kendall's letters contain the very latest news.

"*Mier, Mexico, July 31.*—Capt. Vinton's command entered this place this morning without the least show of opposition, the inhabitants thronging to the plaza as the troops filed into it and stacked their arms in front of the house of the alcalde. It was in this place that the Texans under Col. Fisher were compelled to surrender, after they had killed twice their number of Mexicans. The houses occupied by the Texans during the battle were pointed out, and still bear the marks of the dreadful conflict."

"*Camargo, Aug. 2.*—A large force of Camanches is on this side of the Rio Grande, committing depredations and murdering the inhabitants with impunity. Parties of them have appeared at Guerrero, and have killed several of the principal citizens, among them one of the town council. The authorities of the place have sent in their submission to the officer in command of the U. S. troops here, and would doubtless be delighted to see an American force in the plaza. Camargo is now overrun with troops, the white tents of the soldiers covering acres and acres. The Rangers start out to-morrow on a scout in the direction of Monterey, and bodies of regulars with army stores will soon follow."

"*Camargo, Aug. 3.*—Troops still continue to pour in, several companies having arrived since I wrote yesterday. Gen. Worth has moved the camp to high and dry ground on the San Juan, a mile below Camargo, where the soldiers are far more comfortable.

☞ An elephant belonging to a menagerie at Lockport escaped on Saturday last, and having become enraged, in consequence of some one having given him tobacco concealed in his food, created no little alarm by his pranks. He first attacked a span of horses, killing one, and mangling it in a shocking manner. The keeper afterwards came up, and calling him by name, he followed him to an adjoining orchard, where he was secured by strong chains, to a full grown tree. A gentleman who left Lockport on Saturday afternoon, informs the editor of the Buffalo Commercial, that the report was, that the elephant had uprooted the tree and injured a man, but the particulars were not known.

Judge Kennedy, one of the Associate Justices of the Supreme Court of Pennsylvania, died at his residence in Philadelphia, about nine o'clock on Wednesday evening, after a long and severe illness, in the 72d year of his age.

The Transcript states, that of the graduates of Harvard University in the year 1776, there is only one survivor, the venerable James Lovell, of Orangeburgh, S. C., 89 years old, and he is at the present time in our city on a visit. He is stopping at the United States Hotel.

Lieut. Lee, of the 8th infantry, who arrived in Charleston on the 21st, direct from the army, reported that Gen. Taylor would proceed to Monterey with 6000 men, and that the Mexicans would probably give him fight at a defile between Monterey and Saltillo. It is not at all probable that the Mexicans will fight in such a manner as to make this pass as glorious as that of Thermopylæ. Lt. Lee does not doubt that General Worth with his brigade, has taken the military post of China, sixty miles beyond Camargo.

The returns of assessment valuation for the city of Lowell gave $9,695,346 of real, and $5,443,580 of personal property, or a total of $15,139,272, against $14,629,790 last year. The amount of taxes assessed is $115,627, and the rate $7 per thousand. Last year it was $6.60. The polls have increased from 5397 to 6437, while in the previous year they increased only 190; but this may be readily accounted for by the unusual amount of work now in progress for new factory buildings, a new canal, &c. The corporations in Lowell are assessed on $9,222,600 valuation, and the Merrimack Company pays a tax of $11,240, out of $64,556, assessed on the whole.

In Fall River, the valuation of this year is $4,024,585 of real and $2,556,127 of personal estate, or a gain of $540,218 on real and $341,754 on personal valuation from the previous year. The population in May, 1846, was 11,174, and in May, '45, 10,290, or an increase of 884 in one year.

In Providence, the valuation of this year is $14,676,000 of real and $10,916,800 of personal estate, so that a rate of $4 per $1000 gives the required $102,372 for city assessments.

The U. S. revenue cutter Wolcott was to sail on Sunday last with despatches for the squadron off Vera Crux.

Owing to the sickness of the crew of the frigate Raritan, she was not expected to go to sea under a month.—*N. O. Picayune* 12th.

George E. King, of the firm of Holt & Co., who absconded from New York, and carried with him about $30,000 belonging to the firm, and was arrested in Ohio, but released on a writ of habeas corpus, has since been arrested in Buffalo, where he is now in prison.

A barn belonging to Asa Thayer, Jr., of Randolph, was burnt on Monday morning last, about one o'clock, together with a few tons of hay. Loss some 200 or $300; there was an insurance of $100 at the mutual office in this town. It is supposed the fire was caused by an incendiary—to punish the owner for being somewhat active in the cause of temperance.—Dedham Democrat.

The Worcester Transcript says, that a small flock of Alpaca sheep has been recently imported by a gentleman in New York, and sent to be pastured in Ashfield, in Berkshire county. They are flourishing finely, and promise to fulfil the highest expectations of those interested.

Steamboat Disaster.—The Pittsburg papers furnish intelligence of a terrible disaster on the Monongahela, near that city. An explosion of the boiler took place on Tuesday, on board the steamboat Despatch, by which a number of persons were dreadfully scalded. Amongst the unfortunate sufferers were six passengers, of whom three, named Pierce, McClue and Mallory, were supposed to be fatally injured. The occurrence produced a great sensation at Pittsburgh.

The Lexington and West Cambridge railroad opened for travel yesterday, at rates of fare so moderate, that all stage or omnibus competition must be withdrawn. For eleven miles, the passenger fare is 25 cents for single, and 22½ cents by the package. The first train for Lexington yesterday had 72 passengers.

It is stated that it cost the city of Baltimore $11,223, to repair the damage done the streets of that city by the late heavy storms.

Sad Accident.—About three o'clock yesterday afternoon, one the carpenters employed on the new church, now erecting for the Rev. Mr. Hague, fell from the top of the inside staging, a distance of forty feet, and was so much injured that it was thought by the surgeon in attendance, that he could not survive.—Boston Mail.

WORCESTER NORTH A. S. SOCIETY.

The next Quarterly Meeting of the Worcester County North Division A. S. Society will be held at Leominster, on Tuesday and Wednesday, the 8th and 9th of September.

Abolitionists, and all who hate Slavery, farmers, mechanics, freemen, young and old, male and female, come to Leominster, on Tuesday and Wednesday, the 8th and 9th of Sept. Let us look things in the face. Slavery is demanding the 'rich man's money and the poor man's blood'; *aye*, and *his* money besides, to sustain and perpetuate her existence. We ought to know what is our duty to God and our country as well as have an honest intention to do it. The wretched slave is waiting in his chains to see if we have humanity left in us for him, and the poor slave mother is pondering in her heart whether it is better to destroy her tender babe, or nourish it up to inherit and endure her own heart-rending wrongs. We, here in Worcester county, are in league with the oppressor. Shall the slave beg in vain for the rights God has given him? What can we do? What will we do? These and many such questions imperiously demand our consideration and decision. Shall they have it? Parker Pillsbury and Loring Moody will be present. James N. Buffum of Lynn, and Lewis Ford of Abington, are also expected. The meeting will be free for all.

'Come, all who claim the freeman's name.'

T. P. LOCKE, *Sec'y.*

Westminster, Aug. 10.

WORCESTER SOUTH.

A quarterly meeting of the Worcester County South Division Anti-Slavery Society will be held in a series of meetings in West Brookfield and its vicinity as follows:

Commencing at North Brookfield on Wednesday, Sept. 16th, at 1 o'clock P. M. in the Town Hall. At West Brookfield, on Thursday, the 17th, at 2 o'clock P. M. At South Brookfield, on Friday, the 18th, at 2 o'clock P. M. At Warren, on Saturday, the 19th, at 2 o'clock, P. M., and to continue through the evenings of the several days named.

Edmund Quincy, Parker Pillsbury, James N. Buffum, Loring Moody, with other speakers from abroad, are expected to be in attendance at the above meetings.

Members of the Society and friends to the Anti-Slavery cause generally in the vicinity are urgently solicited to be present.

SAMUEL MAY *Pres.*

John M. Fisk, *Sec.*

ANTI-SLAVERY MEETINGS.

Parker Pillsbury will lecture on Slavery, in Sterling, on Thursday and Friday, Sept. 10th and 11th, at Worcester, on Sunday, Sept. 13th, and at Leicester, on Monday, Sept. 14th.

Friends of humanity! You are requested to make every necessary arrangement for these meetings; and if you have in you but a spark of anti-slavery life, it shall be kindled into a flame.

LORING MOODY,
General Agent Mass. A. S. Society.

NOTICE.

The public are hereby informed, that the Acting Secretary of the Freedom Association in 1845 will deliver up the books, papers and money that he holds in his hands whenever the Treasurer of said Association shall demand them by order of a public meeting of that body. ROBERT WOOD.

Boston, August 25, 1846.

MECHANICAL AND DENTAL SURGERY.

TEETH AT COST, UNTIL JAN. 1, 1847!

Office, No. 266, opposite No. 307, Washington-st., corner of Avon Place, Boston.

FOR the purpose of introducing more extensively in many important respects, an entire new mode of preparing and mounting Mineral Teeth on Plate, the merits of which, it is confidently believed will, be found to greatly exceed the usual method of preparing them, the subscriber has been induced to offer such *terms*, for a limited time, as will not only give to the public generally an opportunity of testing the practical value of his theory, but will offer a rare opportunity for the poorer classes, whose means are too limited to pay the usual price demanded. The new principle is not only applicable to small cases of two or more teeth, but is peculiarly and *especially* adapted to whole or half sets, where the alveolar or dental ridge has become uneven and irregular, by the absorbing of some parts more than others. In all such cases, it will be readily seen by an examination of the jaw, that *carved* work in blocks, prepared expressly for each case, is necessary, for restoring that which has been removed by asorption, and for bringing out the cheeks and lips to their natural and uniform fulness. The difficulties to be overcome in whole or half sets, so far as the proper form is concerned, are thus fully met by this mode, and it is not possible to accomplish it so fully by any other means. It is the want of this ingeniously wrought block-work to remedy the effects above referred to, that so many are unsuccessful in giving satisfaction in their plate work—especially in whole and half sets. Another advantage of carved work, and one of great importance too, is its cleanliness. Unless the teeth are moulded to fit the plate in the most perfect manner, the finer particles of masticated food, with the liquors of the mouth, will, as a matter of course, pass between the teeth and the plate; and being retained there a few days, it being impossible to remove them, will invariably become offensive and taint the breath. Another advantage of paramount importance which the carved work has over that of single teeth, is its perfect articulation. Each tooth should meet its opposite in the most exact manner of masticating food; otherwise the whole work will prove a source of continual annoyance, by its instability, falling down and other inconveniences only known to those who have worn them. There are other advantages in this style of work that can only be understood and appreciated by an examination of the specimens that may be seen at the subscriber's office—which the public are respectfully invited to examine for themselves. They consist of whole and half sets; and a variety of cases of smaller magnitude, where great difficulty in execution is to be overcome. They cannot fail to excite admiration from all who are pleased with close imitations of nature, and would inspire a confidence in their merits that the wearing of them would tend to strengthen.

TERMS.

Up to January 1, 1847, the following terms will be strictly observed for all cases of plate work, from a single tooth to a whole set, viz: when a fit and finish of the work are produced to the satisfaction of the person for whom they are made, the charge will be simply the cost of the materials used in their construction, which will be less than one half the price usually paid; and after wearing them six months, if perfect satisfaction is not given, the teeth may be returned, and the amount paid for them will be refunded. Old plate work that has been worn with much inconvenience, will be exchanged for new on paying a small difference. All other branches of Dentistry, such as Filling, Setting on Pivot, Cleansing, Polishing, Regulating, Killing Nerves, Extracting, &c., will be attended to in the most thorough and scientific manner, and on the following terms, viz: For filling common sized cavities with gold, $1; for other kinds of Filling, from 50 cents to $1; for setting on gold pivot, $2; for Cleansing, $1; Extracting 25 cents. Examinations and advice gratis. All operations warranted.

Carved work in block for whole or half sets will be got up for other Dentists on reasonable terms.

S. STOCKING, Surgeon Dentist.

Aug. 28 6m.

NEW-ENGLAND

TRUSS MANUFACTORY.

THE subscriber continues to manufacture Trusses of every description, at his residence at the old stand, opposite 264, No. 305 Washington-street, Boston, entrance in Temple Avenue, up stairs. All individuals can see him alone, at any time, at the above place.

☞ J. F. F. manufactures as many as twenty different kinds of Trusses, among which are all the different kinds similar to those the late Mr. John Beach of this city formerly made, and all others advertised in Boston, together with the patent elastic spring Truss, with spring pads. Trusses without steel springs—these give relief in all cases of rupture, and a large portion produce a perfect cure. They can be worn day and night. Improved hinge and pivot Truss; umbilical and spring Trusses, made in four different ways; Trusses with ball and socket joints Trusses for Prolapsus Ani, by wearing which persons troubled with a descent of the rectum can ride on horse-back with perfect ease and safety. Mr. Foster also makes Trusses for Prolapsus Uteri, which have answered in cases where pessaries have failed. Suspensory Trusses, Knee Caps and Back Board are always kept on hand. As a matter of convenience and not of speculation, the undersigned will keep on hand the following kinds from other manufactories, which they can have if his does not suit them:—Dr. Hall's; Read's Spiral Truss; Runnell's do; Salmon's ball and socket; Sherman's patent; French do; Marsh's Improved Truss; Bateman's do, double and single; also Trusses of all sizes, for children.

JAMES FREDERICK FOSTER.

Boston, June 13,845. isepif

POETRY.

VERSES,

SUGGESTED BY THE PRESENT CRISIS.

When a deed is done for Freedom, through the broad earth's aching breast
Runs a thrill of joy prophetic, trembling on from east to west,
And the slave, where'er he cowers, feels the soul within him climb
To the awful verge of manhood, as the energy sublime
Of a century bursts full-blossomed on the thorny stem of Time.

Through the walls of hut and palace shoots the instantaneous throe
When the travail of the Ages wrings earth's systems to and fro;
At the birth of each new Era, with a recognizing start,
Nation wildly looks at nation, standing with mute lips apart,
And glad Truth's yet mightier man-child leaps beneath the Future's heart.

So the Evil's triumph sendeth, with a terror and a chill,
Under continent to continent the sense of coming ill,
And the slave, where'er he cowers, feels his sympathy with God
In hot tear-drops ebbing earthward, to be drunk up by the sod,
Till a corpse crawls round unburied, delving in the nobler clod.

For mankind is one in spirit, and an instinct bears along
Round the earth's electric circle, the swift flash of right or wrong;
Whether conscious or unconscious, yet Humanity's vast frame
Through its ocean-sundered fibres feels the gush of joy or shame;—
In the gain or loss of one race, all the rest have equal claim.

Once to every man and nation comes the moment to decide,
In the strife of Truth with Falsehood, for the good or evil side;
Some great cause, God's new Messiah, offering each the bloom or blight,
Parts the goats upon the left hand, and the sheep upon the right,
And the choice goes by forever 'twixt that darkness and that light.

Have ye chosen, O my people, on whose party ye shall stand,
Ere the Doom from its worn sandals shakes its dust against our land?
Though the cause of evil prosper, yet the Truth alone is strong,
And, albeit she wander outcast now, I see around her throng
Troops of beautiful tall angels to enshield her from all wrong.

Backward look across the ages, and the beacon-actions see,
That, like peaks of some sunk continent jut through oblivion's sea;
Not an ear in court or market for the lowforeboding cry
Of those Crises, God's stern winnowers, from whose feet earth's chaff must fly;
Never shows the choice momentous till the judgment hath passed by.

Careless seems the great Avenger; history's pages but record
One death-grapple in the darkness 'twixt old systems and the Word;
Truth forever on the scaffold, Wrong forever on the throne,—
Yet that scaffold sways the future, and behind the dim unknown,
Standeth God within the shadow, keeping watch above his own.

We see dimly in the Present what is small and what is great,
Slow of faith, how weak an arm may turn the iron helm of fate;
But the soul is still oracular; amid the market's din,
List the ominous stern whisper from the Delphic cave within,—
'They enslave their children's children who make compromise with sin.'

Slavery, the earth-born Cyclops, fellest of the giant brood,
Sons of brutish Force and Darkness, who have drenched the earth with blood,
Famished in his self-made desert, blinded by our purer day,
Gropes in yet unblasted regions for his miserable prey:
Shall we guide his gory fingers where our helpless children play?

Then to side with Truth is noble, when we share her wretched crust,
Ere her cause bring fame and profit, and 'tis prosperous to be just;
Then it is the brave man chooses when the coward stands aside,
Doubting in his abject spirit, till his Lord is crucified,
And the multitude make virtue of the faith they had denied.

For Humanity sweeps onward; where to-day the martyr stands,
On the morrow crouches Judas with the silver in his hands;
Far in front the Cross stands ready, and the crackling fagots burn,
While the hooting mob of yesterday in silent awe return
To glean up the scattered ashes into History's golden urn.

'Tis as easy to be heroes as to sit the idle slaves
Of a legendary virtue carved upon our father's graves;
Worshippers of light ancestral make the present light a crime,—
Was the Mayflower launched by cowards, steered by men behind their time?
Turn those tracks toward Past or Future, that make Plymouth rock sublime?

They were men of present valor, stalwart old iconoclasts,
Unconvinced by axe or gibbet that all virtue was the Past's;
But we make their truth our falsehood, thinking that hath made us free,
Hoarding it in mouldy parchments, while our tender spirits flee
The rude grasp of that great Impulse which drove them across the sea.

They have rights who dare maintain them; we are traitors to our sires,
Smothering in their holy ashes Freedom's new-lit altar-fires.
Shall we make their creed our jailor? shall we, in our haste to slay,
From the tombs of the old prophets steal the funeral lamps away,
To light up the martyr faggots round the prophets of to-day?

New occasions teach new duties; Time makes ancient good uncouth;
They must upward, still, and onward, who would keep abreast of Truth;
Lo, before us gleam her camp-fires! we ourselves must Pilgrims be,
Launch our Mayflower, and steer boldly through the desperate winter sea,
Nor attempt the Future's portal with the Past's blood-rusted key.

JAMES RUSSELL LOWELL.

For the Liberator

SYLVANUS COBB—ONCE MORE.

In his paper, the 'Christian Freeman,' so-called, of August 21, Mr. Cobb complains that in the remarks appended to the correspondence published in the 'Liberator' of August 14, I misrepresented both himself and H. Ballou, 2d. The *alleged* misrepresentation is contained in the following extract of the remarks alluded to. After mentioning the fact that I had previously stated, that Mr. Cobb and Mr. Ballou 2d doubted the story of the miraculous conception of Jesus, I added:

(1.) 'These two brethren *now* (as I am told) are inclined to swerve a little from what has formerly been understood to be their position. Mr. Cobb said, a few days since, that he had not looked into the subject of the miraculous conception so thoroughly as to have his mind definitely settled in relation to it! (2.) Mr. Ballou, 2d, (I am credibly informed) now says that he has *recently* been *re*-examining the subject, and finds more critical evidence than he was before aware of, in favor of the genuineness of those parts of Matthew and Luke which contain the details of the miraculous birth of Jesus. And he, therefore, inclines to the belief that it is *not* (as he once supposed it might be) an interpolation.'

There is no misstatement there, and Mr. Cobb *knows* there is none.

1. To prove that the two persons named *have* 'formerly been *understood*' to doubt the truth of the account of Christ's miraculous conception, I refer to Br. J. W. Hanson, minister of the Universalist Society at Danvers, New Mills, and Br. J. M. Spear, of Boston. Br. Hanson said that he understood Mr. Cobb to admit that he doubted the narration referred to, though not on the ground of its being impossible or irrational, but because learned critics have esteemed it a matter of doubtful authenticity. Br. Spear (once a student of Dr. Ballou) informed me some time since, that he always *understood*—nay, thought it a settled matter—that the Dr. questioned the genuineness of the passage of which I have been speaking.

To these statements of well-known brethren, I add that in a conversation with Mr. Cobb, held some months since, in his own office in Boston, I understood him to admit that he doubted the truth of the accounts in Matthew and Luke, though not on the ground of their wonderfulness or lack of internal evidence, but because some eminent Biblical critics had regarded them as interpolations. So I *understood* him, and so have I reported him whenever I have conversed with any one in relation to this point. H. H Baker, of Essex, wrote to Mr. Cobb, saying that I had told him that he (Cobb) disbelieved the miraculous conception, and omitting (if Cobb, in the 'Freeman,' correctly reported Baker) all mention of the *reasons why* he disbelieved it, facts that I explicitly stated then A friend, (D. K. Lee, of Salem,) as he himself has informed me, wrote to Mr. Cobb, testifying that he was present when I conversed with Baker, and that he heard me say expressly that I understood him to doubt the relation of the supernatural conception, *not* on account of its seeming impossibility or inherent absurdity, but because of its being considered as a spurious account foisted into the Gospels. Yet Mr Cobb says nothing of this testimony of Mr. Lee; although in his paper, a week or two before, he had charged me with 'imposing a trick' upon those to whom I made the aforesaid statement concerning his belief!

In writing a communication for Mr. Cobb's paper, I made the statement, in the direct form (and for brevity's sake, without qualification) that he and Mr. Ballou doubted the story of the miraculous conception. But in so doing, I committed no breach of justice; for I was writing directly *to* Mr. Cobb—my article was to pass through his hands, and also before his readers: and he had, therefore, abundant opportunity to defend himself and explain anything that was not sufficiently perspicuous or amplified.

But even taking my naked, unqualified statement, was there anything in it *essentially untrue?* No. If Cobb and Ballou ever regarded the account spoken of as an *interpolation*, they doubted its *truth*, did they not? Wherein, then, have I deviated from the straight line of vitally essential fact? I never said, nor *intimated* even the most remotely, that either of the two persons mentioned doubted the truthfulness of the *bona fide evangelists*; but have simply showed that they took the liberty of *looking behind the face* of the present recognized *scriptural canon*. And if *they* have a right to do this, with regard to *one* feature of said canon, then *I* have the *same right* to do so with regard to some *other* feature! *This* was my argument. And Mr. Cobb is either stupid or dishonest in the different representation which he has sent out through his paper, 'to be read by thousands of strangers.' The fact is, his charge of misrepresentation, preferred against me, is all *gammon*.

Let it be distinctly remembered that Mr. Cobb HAS NOT YET PUBLICLY SAID THAT HE DOES BELIEVE THE MIRACULOUS CONCEPTION! He has studiously avoided positively expressing his real opinion on this point! In this light he is regarded by many very intelligent readers of his paper. I wrote him a letter a week or two since, asking him to say, without equivocation, in the columns of the 'Freeman,' whether he really *did* or *did not* believe that Christ was superhumanly conceived. And I promised that if he would say, 'right up and down,' as the phrase is, that he DID believe it I would immediately retract what I had said concerning his cherishing a *counter* belief. The only attention he paid to this reasonable request, was to insert these few lines in his next paper:

'With regard to our confirmed belief in the authority of the narrative in question, the reader will see the full expression of it in the article referred to in the Freeman of the 7th inst.'

We turn to 'the Freeman of the 7th inst.,' and find 'the article referred to' characterized by *evasions*, rather than a '*full* expression,' as he pretends. It manifests '*craft*' if not '*duplicity*;' both which characteristics Mr. Cobb has so freely and unjustly charged upon Mr. Parker! Let us examine the article, a little. The following paragraphs are extracts from it:

'We have never, to any person, expressed a disbelief of the account of the miraculous conception of Christ, or the opinion that he was the natural son of Joseph. We have, when questioned on the subject, stated the well known fact, that there has been difference of opinion among learned Biblical critics as to the genuineness of that particular account in Matthew and Luke, and that we had not investigated the arguments pro and con with sufficient thoroughness to pronounce on their merits with the same confidence with which we would pronounce on Scriptural questions in general. And in accounting for our neglect to procure the authorities on both sides, and push our investigation of this point, we have named the fact, that the circumstance of the miraculous conception was never referred to by the ministering apostles of Jesus as constituting any important item in the Christian faith, and therefore my attention had not been so imperiously referred to it. But I never disbelieved it. My prevailing opinion has always been that it was true. And a *recent* MORE PARTICULAR investigation has more fully confirmed my mind in the authority of that narrative.'

* * * * * *

'The English edition of Griesback's version of the Greek Testament prints this account with marks distinguishing it as of doubtful authenticity. Yet it is received by most Christians as authentic,—and, as we think, with the better reason.'

The reader will perceive that Mr. Cobb does not march directly up to the question, and answer it, without *reservation*; but he *walks all round about it*, now and then giving it a wink of approval; but not giving us to understand that he believes in the miraculous conception, as undoubtingly as he believes in the *existence* of Christ.

Brother Cobb's piety seems to be shocked because I spoke of the controverted account of Matthew and Luke as 'the *story* of the miraculous conception.' Several times he has quoted from me this word 'story,' and has in each case distinguished it by the inverted commas and the apostrophies. As if I had been guilty of sacrilege in styling the narrative of the interview between an angel and the virgin, a 'story!' *Is it not a story?* If not, what *is* it? Does Brother Cobb know what the word 'story' *means?* Let him take Worcester's Dictionary, (the present standard), and he will find printed therein the following definition:—'STORY: a *tale*, a *narrative*, a loft, a set of rooms.' And yet, for applying this term to a certain part of the New Testament, *which he acknowledges to be a* DISPUTED *part*, he would, by implication, charge me with irreverence or unfairness, or both! I may say of him, in his own words, which he applies to me: 'He is truly great at throwing little matters into such a form of statement as to make them imply much.'

2. As stated in the Liberator, I was 'credibly informed' that Mr. Ballou said that he had of late re-examined the subject of the miraculous narrative in question, and found more critical evidence in behalf of its genuineness than he was before aware of. He was 'understood' to express himself thus, in a bookstore, in Boston. If he did *not* so say, then my informant (who was not Br. Cobb) honestly misapprehended him; for which misapprehension I am not responsible.

Whatever Mr. Ballou *did* say, it is my humble *opinion* that he *does not now* cherish unwavering faith in the alleged superhuman conception of Jesus Christ. This opinion will remain unchanged, till Mr. Ballou himself shall expressly declare that he *does* actually so believe.

And I wish here to ask both Mr. Ballou and Mr. Cobb, if they have not renewedly directed their attention to this subject, since the protesting affair took place at Beverly? That Mr. *Cobb* has, seems evident from his article in his paper of Aug. 7th, in which he *learnedly* referred to Epiphanius and Jerome, two of the Christian Fathers, as they are termed, but not knowing in what century they lived, put a *dash* in place of the *number*, saying in 'the —— century'!

Towards the close of my remarks in the Liberator, as will be recollected, I used the following language concerning Mr. Ballou:

'I should not be greatly surprised to hear, in the course of a few months, that he and Brother Cobb begin to re-examine the Trinity, and think more favorably of it! To serve the purposes of an occasion, sectarian Universalism can bill and coo with its ancient foe—old-fashioned orthodoxy. 'The same day Pilate and Herod were made friends together.''

Mr. Cobb tries to get up a little *sympathy* for Mr. Ballou. He avers that the 'charge' contained in the foregoing and in some remarks that preceded it, will be 'looked upon by Mr. B's many acquaintances, of all sects and parties, with just contempt.' Brother Cobb, can't you *snivel* a few minutes? What I said of Mr. B. I believe to be a fair statement of the case. I did not intimate that he was peculiarly dishonest. I merely expressed, in a sarcastic way, the opinion (which is entertained by more than *one*) that he has, of late years, grown conservative. And is this an *irrational* supposition? Is he above the reach of such conservative influences as tend to warp the judgment and sometimes make the moral perception slightly hazy and dim?

☞ In his sermon at Beverly, on the same afternoon of the 'protest,' he intimated very strongly that there were many preachers in the Partialist denominations, who were secretly believing in Universalism! He was quite caustic in his remarks upon such persons—he spoke of them as guilty of 'hypocrisy,'—as those who heard him will remember. And besides, in September, 1842, when the U. S. Convention of Universalists met in Providence, R. I., he preached in a *Unitarian Church*, (granted by *courtesy*, for the occasion,) and then and there genteelly *basted* the Unitarians, insinuating that some of them were *hypocritical*, governed (in their treatment of the subject of human destiny,) by *policy*, rather than by *principle*! His text was, 'I saw that they walked not uprightly according to the truth of the gospel.' (Galatians, ii. 14.) On that occasion, he gave us a definition of *charity*, which was not very mealy-mouthed! Now is he exempt from those influences, which he makes bold to say have wrought upon the Orthodox and Unitarians? 'Judge not, that ye be not judged,' &c.!

The editor of the 'Freeman' thinks my apology for publishing the 'private' correspondence which appeared in the Liberator, (which apology was the fact that he had read his letter, intended for me, aloud, in the presence of several persons, whence the rumor of it had gone abroad,) is 'a poor pretence!' It may seem so to *him*, but to me, and to others, it is a quite *valid reason*. The truth cannot be disguised, that he is vexed to think there is a free paper in Boston! That is the grand secret of his complaining now! He enthrones himself on his wooden stool, as an editorial *autocrat*—he misrepresents the opinions, and throws out insinuations against the characters of other people; and then when his brethren (as did Br. W. M. Fernald and myself) seek admission into the columns of his so-called '*Free*-man,' to correct, in the kindest manner, his misrepresentations, he shuts the door of his journal, and drives us away to the 'Liberator,' the bulwark of freedom and reform; where the gate flies open instinctively, at the touch of Truth, when seeking for ordnance through which to cast at Falsehood her effective shot! And yet this same editorial Pope tantalizingly exclaims, 'Have I misrepresented any man's opinions? Have I done injustice to any man's character? *Let our friends communicate with us* FREELY *on these matters.*'!

While seated quietly in my home, I received a letter from a brother preacher, who resides at a distance of some four miles, informing me that Mr. Cobb's letter was read by himself in the presence of several preachers; and another brother verbally informed me that Doctor Ballou advised him to omit some parts of it; but *what* parts my informant did not give me to understand, directly or indirectly; for we conversed but a moment or two, on the subject. I inferred, however, that the parts were some of those wherein Mr. Cobb was severe towards me. Yet this same Mr. Cobb has the effrontery to speak thus, in his paper, impugning my veracity: 'All he (Mr. Ballou) desired us to omit were the adjectives we prefixed to his name; *and this doubtless Mr. P's informant told him.*' This is a wicked insinuation. My informant did not tell me any thing of the kind! And if Mr. Cobb has any manliness he will take back his unfair inuendo.

I want the readers of the Liberator all to understand, (for I cannot obtain access to the readers of the Freeman,) that the 'head and front of my offending' is this: I had the temerity to plead, at Beverly, that the Christian name might be accorded to every one who claimed it, who believed in Christ in any acceptable sense, and who was sincerely trying to live the Christian life; even if he could not believe some or all of the miraculous narratives of the New Testament. For doing this, in the most loving spirit, (as those present will bear me witness,) Mr. Cobb has pounced upon me without mercy, in his paper; talked about 'purging the denomination,' intimated that I am a deist, insinuated that I am 'a vain young man,' charged me with practising deceit, because I continue in the ministry, and in his whole treatment of me assumed a haughty and imperious tone, as if *he* were the special vicegerent of Deity, empowered to say who is and who is not a Christian! Week after week he has kept my name ringing in his columns, and flung at me the most ungenerous and vituperative sentences. And now, after letting loose upon me the war-dogs of sectarian malice, and crying, in his hoarse, lusty tones, 'Seize him, boys!' till he has raised din enough to provoke a less nervous man than myself, he very *piously* exclaims through his paper, in reference to me because of what I said in the Liberator, 'We could not have believed him capable of descending so low.... May God restore him from his *defection* and *folly*.'!!! Why did not Mr. Cobb 'let me alone' after expressing, as he had a right to do, his dissent from my opinions? I tell him there are many who think he has conducted *meanly* in regard to me. And the time may come when he will think so too!

But I will not continue a controversy with Brother Cobb. So I say, in conclusion, that I am not the *enemy* of him whose unbrotherly thrusts I have simply parried. Many a time and often have I vindicated his reputation, when his magnanimity in the social and business walks of life, and sometimes, even, his strict moral integrity, have been called in question. And if occasion presents, I shall do so again. And still farther, if I can ever assist him while in need, I will cheerfully do it. If he thirsts, I will give him drink; if he hungers, I will give him *as much as he can eat!* and I appeal to my brethren to know if this latter, especially, will not be a most bountiful proof of generosity!

Now, I 'am not mad, most *noble*' Sylvanus; but my heart is as full of real kindness towards you (though mixed with a little fun) as an egg is full of meat. So be it ever! Amen.

JOHN PRINCE,

Still an unwavering believer in the ultimate moral perfection and consequent happiness of all mankind; notwithstanding Mr. Cobb has endeavored to *read him out* of the Universalist denomination.

Danvers, Aug. 22.

REFORMATORY.

PETITION FOR STOPPING THE MEXICAN WAR.

To HIS EXCELLENCY JAMES K. POLK,

PRESIDENT OF THE UNITED STATES.

SIR,—Permit us, as citizens of the Republic over which you preside, and as friends of peace and good will among men, respectfully to address you concerning the war now waging under your direction against the Republic of Mexico.

We will not here retrace this war to its origin; but, even if our government was from the first to last right in annexing the Republic of Texas to our own, we still object to the continuence of the present war, and earnestly entreat you to take measures for *its immediate termination by recalling our troops from Mexico, and then offering to adjust with her all matters now in dispute, either by renewed negotiation, or by reference to umpires mutually chosen.*

1. Because such a course alone can open the way for Mexico honorably to renew negotiations for an amicable adjustment of the difficulties between us.

2. Because the continuance of our troops upon Mexican soil can serve only to keep us in the wrong, to goad Mexico into a more desperate resistance, and thus aggravate the evils of the conflict, as well as postpone the final adjustment.

3. Because we deprecate the growing evils of this war. You called for 50,000 troops. Congress voted $10,000,000 to begin the war; it has been said by some of our ablest statesmen to cost for a time about half a million a day; nor can it continue much longer without wasting many millions more. Meanwhile, it is deranging business, demoralizing the community, and threatening to flood no small part of our land with its malign influences.

4. Because it depends entirely on ourselves whether this war shall continue or cease. Withdraw our troops; and there will be the end of it.

5. Because in no other way can the difficulties ever be adjusted. It is idle to talk of settling them by the sword; for war, as Vattel says, never settles any thing, but merely leaves the points in dispute just where it found them, and can at best only force one of the parties into an unwilling adjustment by negotiation. A fair and generous proposal to Mexico, preceded by the withdrawal of our troops, would do more than a score of battles, if each were a victory, to hasten a satisfactory settlement.

6. Because we should hazard nothing by a course so magnanimous. We can well afford it. We have nearly three times the population of Mexico, and more than ten times her resources; and, with all this superiority over her, it would be the extreme of meanness to harass and exhaust a Sister Republic, already distracted and impoverished by intestine broils.

7. Because we can obtain by negotiation or reference our just rights; and, should we by the sword wrest more than these, it would prove only a curse.

8. Because, if we want from Mexico more than we have a right to claim, we can get it by fair purchase far cheaper, as well as more honorably, than by war.

9. Because we dread the reflex influence of this war upon ourselves, if continued much longer. Already is it contradicting our settled policy of peace and justice. Our troops, first an army of observation, and next an army of occupation, have now become confessedly an army of invasion. The experiment is full of danger. We see what a whirlwind of war-excitement swept at a blast over the Great Valley of the West; and when once the old Roman passion for conquest and extended dominion is fully kindled among us, it may spread like a hurricane of fire on a western prairie, and burn on until it has burnt over the last acre on this continent. Let such a spirit get full possession of our people, and our doom, as a free and prosperous republic, is sealed beyond ordinary means of redemption.

We know not, Sir, why this war should be continued any longer; and we, therefore, request that an immediate stop be put to it by withdrawing our troops from Mexico, and offering to adjust all the difficulties between us by negotiation or reference.

On behalf of the American Peace Society,

GEO. C. BECKWITH,
Corresponding Secretary.

Boston, July 20, 1846.

EFFECT OF WAR ON LIBERTY.

Let us learn wisdom from the past. If we look back over the wreck of former republics, we shall find scarce one that did not fall a victim to its own war spirit. Did not the soldiers of our own Washington urge him on one occasion to assume the sceptre? Look at the republics South of us. Well did a distinguished officer in our last war say, 'We have escaped from one war with a crippled constitution, and the next will probably distroy it.' Still more distinctly did Madison forewarn us: 'Of all the enemies of liberty, war is the most to be dreaded. It is the parent of armies; from these proceed debts and taxes; and armies, and debts, and taxes are the well known instruments for bringing the many under the dominion of the few. *No nation could preserve its freedom in the midst of a continued warfare.*'

THY COMMANDMENT IS EXCEEDING BROAD.

OR REFORM EMBRACED IN THE LIMITS OF TRUE RELIGION.

BY REV. JACOB CALDWELL.

What is properly the extent of religion? What class of subjects come legitimately within its province? People may be ranked under three different states in respect to the subject of religion. First is the state of those who do not particularly recognize the truth and claims of religion. They may not actually disbelieve its truth. They show it some outward tokens of regard. They perhaps respect the subject; and, it may be, are ready to aid in the maintenance of religious institutions. And yet they are devoid of what may be justly denominated a personal interest in the subject. They do not view religion in its bearings upon themselves, their feelings, their conduct and destiny. The second is the state of those upon whom does not rest this state of indifference. They have risen above the condition of simple assent. They find in the subject something more than what involves an outward respect and deference. They find a personal interest in it. They feel that to themselves are given a work and a lot in this interest; that religion is a concern of the individual soul, offering each one a light to walk by, and a comfort and joy which are of inestimable price. Accordingly they wish to make religion their own,—to be guided by its counsels,—to enjoy its hopes,—to share in its glorious salvation. This is the personal view. It marks a state different from that first considered. It regards religion in one of its forms of application, and that, in the exclusively personal view. And yet this does not embrace the whole field of its truth. We are to seek an application of religion beyond what may relate to ourselves. And this brings us to a consideration of the third state. And it is that in which, whilst religion is regarded personally, it is embraced also in its relative bearings; as being not only what we are to seek to carry out and enjoy in respect to ourselves, but to apply in respect to others; as being that by which we are not only to receive good ourselves, but to do good in promoting the happiness, virtue and well-being of our fellow-men. Such are the positions which men occupy generally in respect to the subject of religion; either indifferent; or viewing it more exclusively in respect to themselves; or, whilst having this personal interest, recognizing also its claims upon them in what they owe their fellow beings. We believe these distinctions to be founded in reality,—not but these classes may run into each other, more or less, and yet there may be clearly witnessed these leading aspects under which religion is regarded. If we look at man, we cannot fail to mark the justice of the distinction pointed out between the second and third classes. According to this, religion is made to have a broader application with some than with others. For it marks a higher conception of the nature of religion, when, together with what relates to ourselves personally, it is made to embrace too what we owe to men as brethren.

This last distinction is made particularly obvious by considering the subject of enterprises of benevolence and reform.

There is the view which would exclude subjects of moral reform as not coming rightfully within the province of religion. The subject of peace, or of any other kindred cause, does not connect itself with the interests of religion. They are not deemed appropriate subjects for religious discourse; and he that meddles with them in preaching is regarded as travelling out of the appropriate line of his calling.

This view is held sometimes when there may be no lack of what may pass for personal interest. But is it a true view? Is religion merely a concern of our own happiness alone? Do we not read, 'If a man love not his brother whom he hath seen, how can he love God whom he hath not seen?' How much the gospel makes our faithfulness to man, as our brother, the measure of our faithfulness to God! Is not then the circle of Christianity so broad, as properly and necessarily to embrace those moral and benevolent enterprises which are engaging the public attention at the present time? You may call them exciting subjects, and what of that? Is it the province of religion to deal only with what every one believes and receives, to prophecy smooth thing alone? Is that the way by which Christianity has made its way into the world? Christianity seeks to set up a divine state of things in the world, as well as open the way and fit man for a heavenly state to come.

If such subjects as peace, temperance, and others of kindred nature, may not come properly within the topics of religious discourse,—if these are not to receive the fixed interest and regard of the Christian,—pray tell me what is to do it? 'Thy Commandment, O God, is exceeding broad.' As to anything objectionable in the way of excitement which may attend those subjects, that depends much upon one's self. The more true and comprehensive view of religion we deem to be that which embraced the subject of reform, and that regards Christianity in its application to existing evils and abuses.

We know of no one who entertained a higher conception of the truth in this matter than the late Dr. Channing. He was one who sought an application of his religion in all the various aspects of life and duty.

VERY GOOD—FROM THE TRUE WESLEYAN

HANGING CHRISTIANS.—The Editor of the Charter Oak, in speaking of the excution of Potter, remarks as follows:

'From the record given of his last hours, we are left to infer that he died a Christian—but we cannot help feeling that Christians are not so plenty in this world of ours, that they can be spared for strangulation.'

On reading this remark 'we cannot help feeling,' also, and we will express our feeling.

1. We feel that the probability is that Potter would not have given the same evidence of being a Christian, at the same period of life, but for the prospect of being hanged.

2. We feel that *persons made Christians by the sight of the gallows, might be likely to lose their Christianity should they escape and find themselves out of danger of being hanged.*

☞ Likely enough. There is a great deal of sound policy in that last remark, and it seems to have a wide application, which we will leave it to indicate for itself. Hanging a man's body to save his soul is a proof of zeal for his spiritual well-being which he doubtless would willingly dispense with. If a man is so bad that society can be protected from atrocities at his hands no otherwise than by killing him, so be it: but killing him to save his soul is an experiment which we would entrust to none other than Infallibility. If, after his execution, it should prove that he was innocent of the offence for which he was convicted, yet very unfit to die when strangled, you have a sad complication of errors. There is One who knows exactly how, why and when to punish; we have done our part when we have done our best to restrain and reform.—*Tribune.*

From the Stamford (Eng.) Mercury of May 15, 1846.

THE LATE BATTLES IN INDIA.

A letter from private John Lunn, of the 80th Regiment, to his father of St. Leonard's-street, Stamford, dated from the Camp before Lahore, on the 8th of March, relates some incidents connected with the battles on the banks of the Sutlej, which have not hitherto been published. The following are extracts:—'On the 8th of December, our regiment marched from Umbollah to Moodkee, a distance of 150 miles; and on the 13th, in the evening, after a fatiguing day's march, we were engaged for the first time: the battle commenced at four o'clock, and lasted till ten, when we were marched back to our camp, having sustained a loss of only seven killed and ten wounded. On the 19th there was no fighting. On the 20th we started in pursuit of the enemy, and came up with them at four o'clock, when the British forces formed for action, and engaged, the contest being carried on till ten the next morning; at that time the enemy retreated, and we thought they had relinquished the contest; but in about an hour they came down upon us in thousands, severely harrassing our comparatively small force; we however effectually resisted them, and at four o'clock in the afternoon they made a second retreat. At this time, the weather being excessively hot, and our exertions overpowering, we were drawn up to receive rations and grog, when to our disappointment it was announced that the camel which had borne our grog had been shot, and all had been lost. We then made for the enemy's camp, and helped ourselves (nearly famished as we were) to the best we could find: all we obtained was flour, with which we made some cakes, and fried them,—glad indeed of any thing, hunger and thirst having become almost insupportable; our officers were as badly off as the men, and in fact they had nothing but what the soldiers divided with them. On the succeding morning we commenced hanging and shooting all the prisoners, which dreadful work occupied nearly the whole of the day. On the 22d we commenced our march towards Ferozepore Plains, which we reached in a few days, and then remained quietly in camp for a week.

THE PENNY POSTAGE SYSTEM. In Great Britain, the Post-Office now yields to the government a nett yearly income of about *five millions of dollars*, though, since the franking privilege was there abolished, it has carried letters throughout the kingdom for a *penny*, and newspapers for *nothing*. And since this system was introduced, it is stated that millions of the poorer classes are learning to write, for the pleasure of correspondence; thus cultivating friendships, as well as increasing the revenue.

Whooping Cough.—We are indebted to Mr. J. N. Brown, of our city, says the Baton Rouge Gazette, for the following receipe, which has been very successfully used in his family as a remedy for the whooping cough:

'Equal portions of linced oil, honey and New England rum mixed together; give one table-spoonfull every time the patient coughs—effects a cure in a few days.'

Mad Dogs.—The Paris police, by the last accounts had caused handbills to be posted all over that city, containing the following advice from the council of health, recommending to persons bitten by dogs:—

1st. To press very strongly the wound.
2d. To wash the part with a volatile alkali, either a strong lye, soap-suds, lime water, salt and water, or urine.
3d. To canterize the wound with a red-hot iron.
4th. To call in a surgeon as soon as possible.

Daniel Downing and Edward Donovan, Irishmen, were drowned at Fall River last week.

NEW
Furniture and Feather Store.
No. 43, UP STAIRS, NORTH SIDE BLACKSTONE-STREET, BETWEEN HANOVER AND ANN STREETS, BOSTON.

WHERE may be found a general assortment of FURNITURE and FEATHERS, at all prices, to suit all, and at low prices too for the quality, for cash or on credit. Purchasers are requested to call before purchasing elsewhere.

C. W. BRABROOK.

N. B. The first price is the only price, except a small discount for cash.
March 14.

ISAAC CALDWELL'S
Genteel Boarding House,
No. 20 Butolph-street, about half way between Cambridge and Suffolk-streets,
BOSTON.

I. C. would respectfully inform the public, that he has fitted up and opened his house to accommodate with Board and Lodging those who may favor him with their patronage. He respectfully solicits a share. No pains will be spared to render it in every way a pleasant and agreeable house. Terms moderate.
March 27. ep3mos.*

NOTICE.
SIX or eight colored gentlemen can be accommodated with lodging at No. 3 Smith Court, opposite Baptist church. Also, two large rooms to be let to a respectable person. Inquire at the above place, in Belknap-street.
July 3.

JUST PUBLISHED,
POVERTY; its Illegal Causes, and Legal Cure. By Lysander Spooner. Price 25 cents. The postage on teis work is but 7 cents for any distance. A person remitting $1, post paid, can have five copies sent by mail. For sale by BELA MARSH, publisher, 25 Cornhill, and by Booksellers generally. Book agents supplied on reasonable terms.
June 5. tf.

AMERICAN PEACE SOCIETY.
THE Depository of the American Peace Society is at No. 21, Court-square, Boston, third floor. The Advocate of Peace, and a variety of other Peace publications, may always be obtained there.
J. P. BLANCHARD,
eptf *Treasurer, and Stationary Agent.*

MACON B. ALLEN,
ATTORNEY AND COUNSELLOR AT LAW,
OFFICE 69 CORNHILL,
s6mos BOSTON.

CHASE'S
DAGUERREOTYPE ROOMS
257, WASHINGTON-STREET,
BOSTON,
FIRST FLOOR over Haskell & Howland's large Silk and Shawl store, in the new stone building just erected.

NO pains or expense will be spared to make these Rooms the most Genteel and Fashionable of any in the city, and to secure the most competent skill in every thing appertaining to the business.

The public are respectfully invited to call and judge for themselves, being assured that whatever comes from this Establishment will be executed in the HIGHEST PERFECTION OF THE ART.

Perfect satisfaction is guaranteed in all cases, or no charge.

☞ PICTURES TAKEN IN ANY WEATHER.
☞ Apparatus, &c. furnished and warranted.

DR. GRANDIN,
DENTIST.
HAS returned from the country, and may be professionally consulted at No. 16 Summer street. The experience of nearly twenty years is the best recommendation he has to offer. He is familliar with all the valuable modern improvements in his art. Those who have employed him can attest that he is dexterous and skillful in his operations, all of which will be warranted to be executed as well as any in this city.

N. B. An infallible remedy for the tooth ache, which will remove the pain in a few minutes.

DENTAL SURGERY.
THE subscriber would invite particular attention to this advertisement, which he thinks may claim a place among the late improvements in Dentistry. He engages that the compensation for every description of Dental Work, from the insertion of one Tooth to that of a whole Upper and Lower Set, shall be but one half the amount charged by others, and stated to be only the cost of construction. He agrees, further, that after sufficient time has elapsed to test the work, should the same prove to be inferior to any done in this city, or not be satisfactory to the patient, the money paid will be returned. The subscriber would state that he has permission to refer to Ladies and Gentlemen of this city, for whom all kinds of Dental Operations have been performed, and may remark that he has had several years experience in the business, having been employed in the Dental Establishment of Dr. N. C. Keep, and having made all the Dental Plate Work in that of Dr. D. K. Hitchcock's, (excepting that made by students,) for two and a half years—also the entire direction and making of two specimens of Dental Plate Work exhibited at the Merchants' Exchange, (and subsequently sent to the Emperor of Russia and the Sultan of Turkey,) and one exhibited at the late Exhibition of the Massachusetts Charitable Association at Quincy Hall, which received a premium.
J. GUNN, SURGEON DENTIST,
115 COURT (CORNER OF SUDBURY) STREET.
Feb. 13. 3m

C. W. LEFFINGWELL,
Attorney and Counsellor at Law, and Solicitor in Chancery,
FRANKLIN, PORTAGE CO., OHIO.
PRACTISES in the courts of Portage and adjoining counties. Collections promptly attended to. Office No. 5 Bridge street, second story.

BOOKS, STATIONERY, ETC.
FOWLER'S new work on Memory and Intellectual improvement, very much enlarged and improved;
Do Practical Phrenology; Religion, Natural and Revealed; Love and Parentage; Amativeness. Matrimony; Phrenological Journal; Tight Lacing; Phrenological and Physiological Almanac for 1847:
Mrs. Child's Letters from N. Y.; History of Women; Good Wives; Flowers for Children, &c.
Rev. Theodore Parker's Discourses, Sermons, &c.
The Complete Phonographic Class Book, and the other Works on Phonography:
Charles C. Burleigh on the Death Penalty:
Anti-Slavery Almanacs, 1846:
Philosophy of the Water Cure; The Water Cure Journal, edited by Joel Shew, M. D., and published semi-monthly; The Green Mountain Spring, edited by D. Mack; Dr. R. Wesselhoeft principal contributor:
The Songs of the Hutchinson Family; Lincoln's Anti-Slavery Melodies;
The Pioneer; Spooner's Work on the Unconstitutionality of Slavery; the different Works on Capital Punishment; Jay's Views of the action of the Federal Government in behalf of Slavery; Margaret; Dr. Shew's Works on the Water Cure; Dr. Alcott's Works; Graham's Large Work, and his Lectures to Young Men; Combe's Works; The Kiss for a Blow, by Henry C. Wright; The Bestle; Family Doctor; Emerson's Essays, &c. &c.
For sale by BELA MARSH, 25 Cornhill.
May 8. tf

NEW BOOKS.
ADAMS'S New Directory of Boston; the largest and best Directory ever published in this city.
Mackintosh's Electrical Theory of the Universe, or the Elements of Physical and Moral Philosophy.
Narratives of the Sufferings of Lewis and Milton Clarke, among the Slaveholders of Kentucky.
Discourse before the Ancient and Honorable Artillery Company, by Rev. George E. Ellis, June 1st, 1846.
Rev. Theodore Parker's Sermon on War, preached at the Melodeon, on Sunday, June 7, 1846.
For sale by BELA MARSH, 25 Cornhill.
July 3. 4w

AGENTS FOR THE LIBERATOR.

NEW-HAMPSHIRE.—Leonard Chase, *Milford.*
VERMONT.—Rowland T. Robinson, *North Ferrisburg.*
MASSACHUSETTS.—John Levy, *Lowell*;—R. & J. Adams, *Fall River*;—Isaac Austin, *Nantucket*;—Elias Richards, *Weymouth*;—George W. Benson, *Northampton.*
RHODE-ISLAND.—Amarancy Paine, *Providence*;—William Adams, *Pawtucket.*
NEW-YORK.—S. H. Gay, *New-York City*; James C. Fuller, *Skaneateles*;—Thomas McClintock, *Waterloo*;—John H. Parker, *Peru.*
PENNSYLVANIA.—M. Preston, *West Grove*;—James Fulton, Jr., *McWilliamstown*;—Thomas Hambleton, *Russelville*;—B. Kent, *Andrew's Bridge*;—John Cox, *Homorton*;—James M. M'Kim, *Philadelphia*; JOSEPH FULTON, *Penningtonville.*
OHIO.—Lot Holmes, *Columbiana.*